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CONTENTS.

NEW LIFE, THEOLOGY, AND SCIENCE. II. ..... *Adolph Roeder* 193

REPORT OF THE COMMITTEE ON MODES OF INSTRUCTION ..... *Benjamin Worcester* ... 202

JUDGMENT, OR ASSIGNMENT OF PLACE IN THE SPIRITUAL WORLD ..... *Theodore F. Wright* ... 210

JESUS AT TWELVE YEARS ..... *Gustave Reiche* 219

THINGS NEW AND OLD ..... *James Reed* 224

THE FULL STATURE OF A MAN ..... *H. Clinton Hay* 232

THE DIVINE MERCY. (Poetry) ..... *W. B. Haseltine* 235

THE THOUGHT OF DEATH. (Sonnet) ..... *J. Bragg* 236

SWEDENBORG STUDIES 237

"The True Christian Religion"; Omission in "Doctrine of Faith"; "From the East"; Molten, not Graven.

BOOK NOTICES 242

The Self-Revelation of God; The Bible and the Age; The Aztecs; The Temple of Humanity, and Other Sermons; Zoroaster.

THE NEW CHURCH 247

Because of Unbelief; At Swedenborg's Grave; Massachusetts Sabbath-school Conference.

THE RELIGIOUS WORLD 252

Novel Dedication; Gentiles after Death; Dogma Dethroned; French Atheism Lessening; The Imperishable Word; The Spiritual Element in Modern Literature; The Religious Press on the New Church and Swedenborg; The Mind Cure.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

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APRIL, 1887.

NEW LIFE, THEOLOGY, AND SCIENCE.

II.

THE NEW THEOLOGY.

RELIGION and theology are not synonyms. They are two different things. Theology differs from religion as a photograph differs from the living face whereof it is a representation. For religion is always a thing of life, while theology may be dead. Religion cannot be separated from life, for all "religion is of life, and the life of religion is to do good." But theology may be separated from life, and is so separated, and has been for many a year. In the days of our fathers, theology and life were two very distinct factors. Sometimes so distantly related that the connection could no longer be seen.

Take any of the older dogmas and place it into life, and this will immediately leap to the surface. Our fathers were accustomed to say that the Lord was omniscient, that is, that the Lord knew all things, and yet, when there was a prayer shaped, it was always simply a series of instructions to the Lord as to what was wanted on the earth. If the Lord knows all things, why give Him instructions? Why made demands upon Him which in themselves approach so near the verge of blasphemy that we realize a sense of their danger only as they confront us as hideous jests in the daily press? Why

not rather leave prayer to be what it really is,—simply an acknowledgment of our infirmities and of our utter dependence upon the Lord?

Take another instance. Our forefathers had a dogma that the Lord is love, and that His kingdom is one founded on love; but the peculiar ways of enforcing this dogma by means of fire, sword, and anathema, as customary among our ancestors, left the exact boundary lines of the Divine love rather indistinct. It was a love talked of, but not manifested in the life. It was the theological view of love, but not a belief in love.

Thus the old theology is in every instance separated from life. Let us now consider the new theology. Theology in itself is the science of spiritual things. It is for the realm of the spirit what geology is for the earth's crust, or astronomy for the visible heavens. Theology is the science which treats of man's spirit, of its wants, of its ways, of its peculiarities. Theology is to the spiritual life what a watch is to the natural mind. There are many styles of theology, as there are of watches. Some are covered with the finest of gold or silver cases, others are in plain but serviceable cases. Some are small and insignificant, others large and pompous. Some bear the name of a famous maker in the case, others are without a vestige of name or number. From the old-style sundial up to the most delicately-wrought timepiece, a watch or clock performs the same service for the natural mind as theology performs for man's spirit. The essential feature in both is, that the more exact and trustworthy they are, the more desirable they are. A man may rest content with the rather indefinite time as rendered by the sundial. When the sun shines, he can go out into his garden and get an approximate idea what time it is. So with the theology of some minds. It is serviceable in fair sunshine. While all circumstances are favorable, while life is happy and the time of trial and temptation is not, this style of theology will serve. But when a cloud arises upon the horizon of the spirit, and the world becomes dark and the sun has hidden his face, that is, in time of trouble and despair, then the sundial of such theology gives no answer to the question of the spirit.

Again, there is the theology in a fine gold or silver case. It catches the eye. It is clothed in fine vesture and in elaborate buildings. It's minute hand is called a steeple, and its hour hand a pipe organ. Its ticking is called hymn and chant and anthem, and its wheels and lever are called congregation and minister. But in many instances the wheels have a persistent way of running as they please, and the lever keeps time with none of them. The result is somewhat like Captain Cuttle's watch. "Put it back half an hour in the morning, and another quarter toward the afternoon, and it's a watch that'll do you credit."

Since the revelation of the doctrines of the New Church, there has been seen a perceptible distinction between the old theology and the new. Examine the old theology carefully, and it will be observed that it has one most distinguishable feature. It is this: the Divine and the human are separated and kept very distinct. The Lord is represented as being very far away, and man is left in utter solitude upon the earth, which the Lord created and sent forth from himself, and has so left it since the creation. The new theology, that is, the theology of the New Church, unites the Divine and the human in all things. The key-note of the new theology may be found in the word so frequently repeated in it, — "God-man." In its every part and portion, this feature is noticeable. Every doctrine revealed to the New Church, no matter how near to earth-life or how far removed therefrom in the realm of the abstract, bears upon its face the mark of the union of the Divine and the human within it. Internal and external are united.

"And I saw no temple therein, for the temple of it is the Lord God Almighty and the Lamb."—REV. xxi. 22.

"This signifies that in this New Church there will be no external separate from the internal, because the Lord Himself, in His Divine Human, from whom is the all of the Church, is alone approached, worshipped, and adored."—A. R., 918.

The first effect of such teaching and of belief in it is that everything is thoroughly "humanized." The New Church-

man sees the human in every created thing. He is aware that "the human is the inmost in every created thing."—D. L. W., 285.

But this thought is not left standing by itself. We are not told to recognize the human in all things simply that we may see ourselves in them. There is a more stupendous and a more selfless thought beyond it all. It is the thought that man is an image and a likeness of the Creator; that if the human is the inmost of all created things, then is there in the still deeper recesses of all things a dwelling-place of the Divine. For the new theology unites the human and the Divine, even as the Lord united the human and the Divine within Himself during His sojourn upon the earth. In fact, it is for this reason alone that the doctrines of the New Church can be called the "Second Advent." The Lord alone is Man. All that makes us men is derived from Him and from our love for Him.

"The only Lord is alone Man, and all have from Him what entitles them to be called men; but they are only so far men as they are images of Him, that is, as they love Him and love their neighbor, consequently, as they are principled in good; for the good of love and faith is an image of the Lord."—E. U., 65.

It is for this reason that the New Church so perseveringly teaches the Divinity of the Saviour, that there are so many discourses, so many volumes written upon this subject. The doctrine of the Divine-human is the centre and soul of New-Church theology, even as the idea of God is the centre of all religions. No point of doctrine is so fully and so beautifully explained in the doctrines of the New Church as the Divine-human of the Lord. With watchful eye the seer of the New Church follows every movement of the Saviour from His birth in Bethlehem up to the time when, with last words of the revelation of John, the Divine slowly ascends unto its own place above the heavens. Every word, every deed of the Christ is carefully studied. Nothing is forced, nothing explained away. His every utterance, His every movement is traced with logical clearness, but with the humility of true

servantship, to its legitimate result and conclusion. Everything becomes clear and ready of recognition. There are no more doubts in the mind. As we read the Gospel story, apparent contradictions fade away. The mind is no longer troubled with the appearance of two persons called Father and Son. The question is solved, as to how Jesus could be sent, and yet Himself be the Father. The doctrines of the New Church reveal untold depths of Divine life under the human semblance. Under the breath of their Divine inspiration, the boundary line between the Divine and the human becomes, not swept away, but widened like the horizon, which shifts with the approach of man.

In the Lord Jesus Christ, we have the Divine made intelligible to the human mind, brought within the grasp of man. The life of the Saviour upon earth, as pictured forth in the doctrines of the New Church, is an epitome of the Divine life expressed in human ways, as it were, bounded and compressed into such limits as lie within the comprehension of man. The dull ray of Divine light which struggles through the thick darkness at the Saviour's birth slowly but visibly brightens until, through the glorified humanity as an organic part of its very self, it bursts in supramundane splendor upon the world.

"The human of the Lord, when made Divine, was no longer an organ of life, or a recipient of life, but was essential life itself, such as appertains to Jehovah Himself."—A. C., 2658.

And, through the silent pages of the written Word, there leap the brilliant flashes of a higher light. "Before Abraham was, I am."—JOHN viii. 58. "As the Father knoweth Me, even so know I the Father. . . . Therefore does My Father love Me, because I lay down My life that I might take it again." "I am the Way, the Truth, the Life. . . . I and the Father are one."

The same trait is perceptible in every doctrine. There is a remarkable union of the Divine and the human. It is not a confusion. It is not a mingling of the two. It is not saying that the one is the other. It is neither a humanization of

God nor a deification of man. It is not a mixture of heaven and earth, but a simple statement of what is heaven and what is earth. The distinctions are, if anything, greater and more definite in the new theology than in the old; and the whole grandeur of the higher is reflected in the lower.

Pass from the doctrine of the Divinity of the Saviour, the most eminent and lucid example of the union of the Divine and the human, and take up the doctrine of the Word. Here is the same keynote. There is again the union of the Divine and the human. The doctrines of the New Church set out with a plain and simple statement: "The Word is a Divine work expressly given for the salvation of mankind."—S. S., 32.

Here we have a sentence giving in a few words the entire life of the Sacred Scriptures. Every Christian will subscribe to it. I think that the Christian world in general believes that the Word of God is given for the salvation of man. But bring up the question of its Divinity, and there will immediately appear doubt and hesitation. Wherein does the Divinity of the Word consist? Again the doctrines of the New Church take up carefully the thread of the Divine that underlies the letter: —

"The internal sense of the Word is the spirit which gives life to the letter; wherefore this sense will evince the sanctity and Divinity of the Word, and may convince even the natural man, if he is in a disposition to be convinced."—S. S., 4.

These doctrines will show, with the most convincing clearness, how the two, the internal and the external, coincide and correspond. As man has a soul and a body, as the Lord has a Divine and a human, as the world and all its whirling freight has a soul and a body, so the Word has a soul and a body. Its body is called the letter, and its soul is called the internal sense. By this is the Word redeemed from death. It is made a book of life, reaching down into men's lives with a vivid realism scarcely comprehensible. A halo of Divine glory gilds the page as we read. The Lord Himself is actually present in the Word, as the sun is present in the rays of light and heat that quiver forth into the solar system.

The essential feature in which the new theology differs from the old, then, is that the new unites the Divine and the human, while the old has separated them. In all theologies outside of that of the New Church,—in the Christian, the Jewish, the Hindoo, the Chinese, the older theologies,—there is this separation of the internal from the external, which divides heaven from earth and makes heaven upon earth impossible. It manifests itself in faith separate from charity, and in a priest caste separate from the laity. But, in the new theology, heaven comes down upon the earth, the angel is within the man, and there is a Centre and Source of all things called God-man.

The influence of this manner of teaching cannot but be perceptible in every sentence of the new doctrine. The inner reality of all things is searched out. The essence of every object touched and taught leaps to the surface. Old views and old definitions are thrown aside, and new ones come into their place.

We give a few illustrations of this. Take the idea of a Church. In all theologies outside of the new, the definition of a Church never goes beyond "a body of people." When the Christian of the old dispensation says "Church," he means the body of people who believe as he does and subscribe to his peculiar "ism." When the Jew says "Church," he means the same. The same is true of the Hindoo, the Arab, the Chinaman. But, when the new theology uses the term "Church," it means this: —

"There are three essentials of the Church: the acknowledgment of the Divinity of the Lord, the acknowledgment of the holiness of the Word, and the life which is called charity."—D. P., 259.

"That is called a Church where the Lord is acknowledged and the Word exists."—H. D., 242.

"Where there is no faith because there is no charity, there is no Church."—Doc. Faith, 69.

"The Church in general is constituted of those who are Churches in particular, however remote from each other they may be."—A. C., 6637.

This definition of the Church is wide enough to embrace the universe, and does not narrow the Lord and His Church down to a small handful of Christians, as has been customary hitherto. The same is true of every other idea expressed in the language of theology. Faith, which until the year 1757 meant to believe in the Lord, and to believe that he died for man, now means this:—

"To believe in the Lord is not only to acknowledge Him, but also to do His commandments; for only to acknowledge Him, is only of the thought, from some understanding; but to do His commandments is also of acknowledgment from the will."—T. C. R., 151.

While piety and prayer change their form thus:—

"Actual piety is to act in every work and in every function from sincerity and rectitude, and according to what is just and equitable, and this because it is commanded by the Lord in the Word; for thus in every work man looks to heaven and to the Lord."—A. E., 325.

"When a man is in the life of charity he continually prays, though not with the mouth, yet with the heart; for that which is of the love is continually in the thought even when he is unconscious of it."—A. E., 325.

Reformation and regeneration present a new appearance:—

"Man is not reformed by external means, but by internal means; by external means is meant by miracles and visions, also by fears and punishments; by internal means is meant by truths and goods from the Word, and from the doctrine of the Church."—A. E., 1136.

"Evils in the external man cannot be removed except by means of man himself."—D. P., 116.

And the new idea of "use" is everywhere introduced:—

"Created things succeed in such an order, that one is for another. They are perpetual ends which are uses; and the ends which are uses are constantly so directed that they may return to God, from whom they are."—A. E., 1130.

"The universe was created by God, that uses might exist."—T. C. R., 67.

It is but natural, that a theology so essentially new in every respect, should present certain features, which the world may have dimly seen hitherto, but which have never before been formulated, so that the mind might readily grasp and retain them. When Swedenborg indited the sentence: "Whoever worships the Lord and is a good man is a brother, whatever be his doctrine or external form of worship," (A. C., 2385) he gave voice to a sentiment, which may appear to some perfectly natural and easy of belief, but which virtually has never been uttered before. When the doctrines of the New Church teach that, "He alone is a man who is interiorly what he wishes to seem to others," (D. P., 298) they are stating a fact, which sounds somewhat like what has been said before, but which is made altogether new by its new connections.

And when the revelations of the New Church give such doctrinal statements concerning "remains," as this: "Remains are all the states of affections of good and truth, with which man is gifted by the Lord from his earliest infancy even to the close of life. These states are stored up for his use in the life after death," (A. C., 1906) they are teaching entirely new truths, such as have been altogether unknown to the world until this day. And on a par with new thoughts thus given to the world are the multitude of almost startling revelations of human nature, with which the writings of Swedenborg swarm. We give two:—

"Man is born an animal, but he becomes a man."—D. L. W., 270.

"The presence of the Lord with man is first given when he loves his neighbor."—A. C., 904.

Thus briefly have we endeavored to set before the reader the fact concerning the new theology, namely, that in it the Divine and the human make one, as they do in the Lord and Saviour, Jesus Christ; and, as the Lord made His humanity Divine and glorified it during His life upon earth, so he is again uniting the Divine and the human in the world by means of the revelations called the Doctrines of the New Jerusalem, and thereby making His Second Advent.

Vineland, N. J. ADOLPH ROEDER.

REPORT OF THE COMMITTEE ON MODES OF INSTRUCTION.*

The seed sown in the early part of this century by Pestalozzi and Froebel is still bearing fruit, from year to year, in wise ways of teaching our children and training their habits of thought. To these great teachers, who took long strides in advance of their times, we owe our modern methods of teaching step by step what the child can see and make his own, without embarassing him with barren memorizing and unsupported dogmatizing. In the Sabbath school the new system, one of the first fruits of the new age, has found its peculiarly appropriate home, and each year our reports of work show new illustration of its development and success. As, however, the doctrines of the new age of our Lord's Church are new but in form of statement and illustration, having their entire substance lying open to view in our Lord's own life and teaching, so in this same life and teaching we may find the essence of all the wisdom of our modern modes of work. And whatever hints we may gain from modern workers and thinkers, we may always find our best help by recurring to our Lord's Gospel and looking to that for our inspiration. In this spirit let us look to the Sermon on the Mount for a lesson in the conduct of our Sabbath school and in its mode of instruction.

We read in Matthew, "And seeing the multitudes He went up into the mountain; and when He had sat down His disciples came unto Him; and He opened His mouth and taught them." Our Lord's seeing the multitudes, in need of instruction, is the great type of all our seeing of children, and those in the position of children, in need of being taught the way of life. And our Lord's first step towards supplying the want of this multitude is a lesson never to be forgotten. He did not seat Himself by the wayside where He found them, and

* Read at the annual meeting of the Massachusetts Sabbath-school Conference, Feb. 22, 1887.

attempt to teach them then and there; but He went up before them into the high land, or mountain, and there He sat Himself down and taught those who had followed Him with the desire to learn of Him and become His disciples. That not all whom He saw on the low ground followed Him into the mountain, is probable; but that those who followed and sat with His disciples were not a few, is plain from its being said at the conclusion, that, "when Jesus had ended these words, the multitudes were astonished at His teaching."

The Lord before teaching them a word led the way up into the mountain and took His seat there, and when the disciples came to Him there, He opened His mouth and taught them. Our children come to the Sabbath school to be taught the way to a heavenly life. Let us never for a moment forget this. We teach them many things about the Bible, about the scenes therein described, about the other world; but first and last our purpose is to teach them and lead them in the way of heavenly life. And with them, as with the multitudes about our Lord, the first thing to be done in order to prepare them to receive this instruction into good ground, is to take them up out of a natural, selfish state of mind into one where they may feel their Lord and His angels near them. Our children should be helped in every way to feel that the going to Sabbath school is going up into a state of thought and feeling distinctly above that of their every-day life.

This preparation for the Sabbath school must needs begin at home. The child takes his feeling about going to the school from the feeling of the parents who send him. If in seeing that he is clean and neatly dressed in his Sunday clothes, that he is well prepared with his lesson and sets off in good time, they have a kind word for his ear, expressing the wish that he may learn what will make him a better and happier child for the week to come, they do much to secure his coming up into the school as into a mountain, ready to learn the thoughts and feelings that come from above. In particular, the little troubles of the gone-by week, the wrong things that have been said and done, if rightly treated, offer the best occasion for an advance to a better state. In the

New Church it is a cardinal doctrine that no upward progress can be made but by consciousness of its need, of the imperfection of the past. If the child feels that he is good enough as he is, he can feel no need or desire to be better. But if, as the dirt of the week that is past is washed away and he is arrayed in clean clothing, a gentle reminder is given him that his conduct has not been all good, and he is encouraged to desire and to try to learn to do better for the week to come, he is brought into the best condition for the instruction of the Sabbath school.

And now, from the moment when he comes near to the door of the school, he needs his teacher's help. Left to themselves, boys and girls are apt to rush, when they meet, into noisy chat about their pleasures, often quite unfitting them for the good they have come to receive in the Sabbath school. Kindly greetings to both teachers and scholars are to be encouraged. But teachers should always be at hand, mingling with their pupils, and by their own quiet, thoughtful demeanor, at least, helping the children to a serious, respectful mood. Especially when the teacher takes his place at the head of his class, and the class should come into order, the purpose for which they are assembled should shine clear from the teacher's face, calming all disturbing behavior, and eliciting a feeling of reverence and affection for what he is there to teach. It would be a model school if every teacher, on taking his seat with his class, would call to mind and try to see our Lord taking His seat to teach His disciples.

And, when our Lord has taken His seat and opened His mouth to teach us, what first does He say? "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

With no fitter thought, with no fitter words, could our Sabbath-school lesson begin. In them are presented as in face, gate, and summary, its means, its purpose, and its reward. By coming poor in spirit, conscious of sinfulness and need of help, the child is prepared to learn the way and the happiness of the life of heaven. This happiness is what our Lord first presented to His disciples when He had led them up into the mountain, and it should be a primary thing

always for us to present to our children. And then, to come to the main work of the Sabbath school, the teaching, the unfolding, and the inculcation of the Divine commandments, by which we are to be led out of death into life, in the Sermon on the Mount we find both substance and method ready to our hand. Of the substance, we need here say nothing, as in all our schools, it is presumed, first, after the Ten Commandments, we teach our Lord's unfolding of them in this teaching on the mount. But let us observe His method. After first awakening His hearers' interest in the better life by recounting its blessings, and warning them of the responsibility resting on those who would enter upon it, He says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." And then He proceeds to take up the commandments, one by one, which they had already learned from their parents, and to show how these should be obeyed in spirit as well as in outward act. Intellectually, in modern phrase, He teaches from things known, things unknown; and spiritually, what is of more importance, of what is already implanted in His children's minds as law and truth He takes away nothing, but uses it as a recipient vessel to contain His living truth. This method of our Lord's teaching, so explicitly shown in the Sermon on the Mount, and so important for us to follow in the teaching of our children, is wonderfully exemplified in His teachings for His New Church that is to be. In all the wealth of doctrinal teaching given us through His servant, Emanuel Swedenborg, there is not one point of doctrine that is not unfolded from our Lord's own Holy Word and confirmed thereby. Most wonderful of all, from this same Word, implanted in their minds from infancy, do the angels of heaven receive, by continual unfoldings, their wisdom to eternity.

Two important lessons are here involved for us in our school work: first, the thoroughness and accuracy with which the very letter of the Word should be taught our children; and second, the care with which we should direct our teaching, not to set aside anything which they have received as true, but to expand and unfold it so as to show in it more and

more of living truth. This caution is particularly necessary with children who have received their first instruction in other churches. Nothing that they have been taught should be condemned, but all the truth possible shown to be in it. We have an excellent example of this proper care in Swedenborg's treatment of the Athanasian Creed as received in the Christian Church at his day. Instead of condemning it, he examined it clause by clause, and showed the truth to be in it, if rightly understood, with only slight change of wording. Ideas that children have gained about our Lord need special protection, whether dwelling too exclusively on the human or on the Divine side of His nature. In putting in our sickle, in passing judgment, as is often required of us by our pupils, on the teachings of other churches, we must always, with extreme care, see that we hurt not the oil and the wine, remembering that, under every form of thought and expression, there may lie germs of love and faith which need to be fostered, not trodden upon and destroyed. Of all churches at all times, we should speak with due respect, and even of idolatrous superstitions. Especially should we avoid dogmatism and the assumption of knowing all that is to be known. Our statements and explanations should be made with careful limitation of the ground they cover; but, within such limits, it is right that they should be made in a way to carry conviction, and not to provoke doubt. This will depend much on the teacher's showing in his manner that he is imparting what the Lord gives him to say, and not what he discovers by his own sagacity. It was because the words that our Lord spoke He spoke not of Himself, but of the Father, that the multitude marvelled at His teaching, inasmuch as He spake with authority and not as the scribes.

One more characteristic of our Lord's teaching on the mount let us observe and set up as a model for our imitation, and that is its loveliness. There is no truth that, presented under right conditions, is not to be seen as beautiful. There is no truth embodying love and leading to good that is not felt by the open heart as lovely. No utterance of human, of angel voices even, can ever have been half so lovely as these

words of our Lord issuing from His own mouth to the multitude assembled on the mount. What would not we give, where would not we go, to hear just the blessings in His own Divine yet human tones! Even in the form in which we have them, rendered by man in a wholly different tongue, what can compare with them in beauty? Everywhere in this wonderful discourse the beauty of the Divine love shines through into the human thought, and even into the human words, into whatever tongue translated. Shall we venture to look in this way, on bended knee, at our Lord's prayer, the centre, the summit, the flower of the whole discourse? Whether we read it in the Greek, in Latin, in German, in English, in French, or, presumably, in any other language, it is of that language the pearl. Thus the language which we call human, but which is in fact God's gift to men, adapted to their states and wants, lends itself readily to embody His love and truth, and shines like a star with their beauty. It is, indeed, in these special portions of the Word, serving as eyes for its inner love to shine through, that the beauty is most apparent. But everywhere in the inner thought it is to be found, and often in the outward illustration, as in this same Sermon on the Mount, in the comparison of the lilies of the field, how they grow, into beauty with which Solomon could not compare. What shall we say of the parables, of whose beauty, even in outward form, we never tire? What of the unfailing beauty of the old stories, grand in their simplicity, of Abraham, Isaac, and Jacob, — of Joseph, of Moses, of Samuel, and David? And, when we come to David's psalms, words are powerless to describe their loveliness even to the ear and thought of children. We do not always bear in mind the sensitiveness of the child, all unconsciously, to this beauty when nought hinders his angel's love for the life of the words from flowing into his heart. We do not think enough of the aid that this sense of the beauty of the words and thoughts brings to the opening of the heart to receive them. We may be helped by recalling how sweetly at times they fell on our ear when we were too young to think much of their meaning. And so we may be induced to take all pains that the same

words may now fall from our mouths and those of our classes in recitation with as little loss of their holy beauty as possible. It is better to have one verse recited with reverent affection than a dozen rattled off heedlessly.

Nor does this consideration of beauty end with the words of Scripture. As the child's mind opens to the sense of moral and spiritual beauty in the precepts of the Word, in the good lives therein described, and above all in the life and words of our Lord Himself, there is nothing we can do for him of greater service than helping develop this sense. And this, it hardly need be said, we do by cultivating the sense in our own minds, dwelling in thought, with affection, on the simplicity, the unity, the harmony, the transparency, and the loving light of all spiritual and moral truth and deed. From our tone and manner the child will catch the feeling; but now and then a reverent, loving word will help.

Swedenborg tells us of the schools for children on the confines of heaven. It would be a lovely thing to see one of these schools in dream. And day-dreams are given, hardly less instructive than night visions. If one with reverent desire to know the truth for truth's sake, look steadily upward with inquiring thought, true answer is often given. Let us thus look with humble thought to one of these schools in angels' charge.

From their several homes we see the young children sallying, in simple beauty, all unconscious, followed with loving eyes by those who stand in parents' stead. Joyful they advance, but with reverent, tender joy, growing more hushed as they draw near the holy place whither they are coming, to learn about their Lord and what He has for them to do. Through sweet, broadening paths they are led, up to the wide-opening door. With tender tread and bowing heads they enter, for deep within they see the place where lies the Father's Word, glowing with the light that is to shine into their hearts to-day. With reverent hand their teacher points to the verse he reads, and they with softened tones repeat. The beauty of the verse is radiant to their eyes, and its harmony sinks through their ears into their heart, as the teacher,

with voice inspired by the angels' presence he sees around the little ones, reads the precious words again and again, tells when and where they were first uttered, their meaning to those who first heard them, and their meaning to-day to each child, to lift his heart nearer to his Father above, and to enable him to do His will. We see each single child melted to tears of joy at the Father's presence, now felt in each word of the holy text, laying up its memory in his heart as a most precious pearl, and then returning to his home with song of praise, and thought only to obey this his heart's oracle in loving deed.

So may our children be laying up their precious pearls! The one thing needful on our part is that we aid them in the gathering with all love and reverence.

For the Committee,

BENJAMIN WORCESTER.

NOTE.— In the discussion that followed the reading of this report some interesting suggestions were made, among which was the following by the Rev. John Worcester: —

The supplemental statement in Luke that our Lord continued all night in prayer on the mountain, and when it was day came down with the disciples and stood on a level place, — still on the high land,— is of not less importance and significance in our work as teachers. This night of prayer and of communion with the Father was a necessary preparation with our Lord for His teaching of men; and something of the same kind is equally necessary for us in order that we may receive the right spirit and the enlightenment required for the proper teaching of our children.

A QUAKER once wrote: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow-being, let me do it now. Let me not defer or neglect it, for I will not pass this way again."

JUDGMENT, OR ASSIGNMENT OF PLACE IN THE SPIRITUAL WORLD.

It is written, "It is appointed to all men once to die, and after this the judgment."— Heb. ix. 27.

What is this judgment? The assignment of place in the other world. In what manner does it proceed? On what principles is it based? These are questions now to be answered with care.

That they must be answered, no one will deny. Leaving them unanswered leaves the whole subject beclouded. It is easy to produce abundant evidence that there is a spiritual world. It is easy to show that its inhabitants are not a separate race, but the departed from this life. It then follows, without difficulty, to point out that death, or the change of worlds, is simply the process by which the spirit, which is really the man, is removed from the body of flesh, and continues its life in the spiritual body in the spiritual world. Resurrection is rejection of the flesh.

There is manifest need to go at least one step further, and consider who or what is he who will enter well prepared upon the heavenly life, who is he who will be ready for that world, and by what method his fitness or unfitness will be adjudged.

In entering upon this vital subject, we find two lines of thought at once presented, so very different in their directions that it is necessary to consider with care which shall be chosen. And it is impossible not to make a choice between the two. They divide, as usual, between the material and the spiritual understandings of the Holy Word. The one leads us to think of a certain day, near or far, when judgment will take place, when vast masses of people will come before the Lord, and when each one will have his past life displayed, and will receive the just reward of his deeds.

It is not proposed to enlarge upon this with a view to probing its reasonableness; but it may be well to quote from Watts a few words of powerful description: —

"Thus shall this moving engine last
Till all the saints are gathered in;
Then for the trumpet's dreadful blast
To shake it all to dust again.

Yet, when the sound shall tear the skies,
And lightning burn the globe below,
Saints, you may lift your joyful eyes,—
There's a new heaven and earth for you."

This is not to be rudely treated. It is one way of understanding the Scriptures, and, for every line of it, Scripture can be adduced in seeming confirmation. Nevertheless, it is not the true meaning of Scripture. However easy it may be for us to draw such a picture from the inspired words, it is not what we should do. For it involves certain ideas which are not reasonable. Thus it involves the destruction of this world, long-deferred entrance upon the heavenly life while the resurrection of the body is waited for, the exhibition of wrath on the part of our Heavenly Father, and his despair of bringing the world back to a state of order. But, especially, it involves the impossible conception of countless myriads of people coming at once before a judgment-seat, every one of them having his own record, and all receiving, one at a time, an examination of that record and a decision. To be just, that decision must be made with one at a time. Now, we can think of it as going on till a thousand have received the rewards of their deeds, but here are millions upon millions who are supposed to be waiting for that day.

It is evident at once that we cannot speak of a Judgment day, nor week, nor year, nor century; indeed, that all the time there is, is required for this work. Perhaps thirty thousand people pass into the other world every day. We see at once that they are as many as can be judged in a day; that the very necessity of the case compels us to understand a continuous judgment. "It is appointed unto all men once to die, and after this the judgment." If it does not take place after we die, when can it take place? If each one's case is not attended to when it arises, when can it be fully and fairly attended to?

"Yet the Scripture always speaks of the 'last day,'" some

one will say. Undoubtedy. And it was the last day of the Jewish era when our Lord finished his work, when the veil of the temple was rent in twain, and when the bodies of saints were seen of many, telling of their deliverance from captivity to the powers of evil.

"Yet, after that, another day is mentioned and fully described in the Book of Revelation, when the books should be opened and the dead judged." Undoubtedly, but the great question is, Did the Lord, at His first coming, carry out the judgment as expected from a literal interpretation of His words? Was not His coming so different from what was expected that they slew Him as an impostor?

His Old-Testament promises had been misunderstood. Even the disciples were continually misunderstanding; so that He said, "How is it that ye do not understand?" Their conception, like that of the Jews, was so erroneous that, when the Lord had finished His work, they reckoned it a failure and said, "We thought it had been He which should have redeemed Israel." What wonder is it that He turned upon them and said, "O fools, and slow of heart, to believe all that the Scriptures have spoken!"

In the light of this strange mistake made by Judaism, it is no wonder that Christians have misunderstood the prophecies concerning the Second Coming; but it is a pity that men still look for the Lord to come with pomp, so that, when He comes as the Spirit of Truth, unfolding the Holy Word and bringing to an end the era of Christianity in its first stage, men cry, "It cannot be," and cling to the material understanding of prophecy, just as they long clung to the Ptolemaic theory that the earth stood still and the sun went round it, because, as they easily pointed out, there were expressions in Scripture to this effect!

Now we have already seen that, as regards the nature of the spiritual world and its inhabitants, and as regards death and resurrection, the old method of interpretation is to be laid aside in favor of one which has vastly more Scripture proof, and is also at peace with reason and with the results of scientific research, and of the study of ancient religions.

So with this subject. We turn from that interpretation which led to the crucifying of the Lord, and what do we receive instead? A view which is at home in Scripture, a view which meets every demand of reason, a view which finds confirmation in science and in the faith of the ancients before they fell into idolatry. This view also meets the instinctive demand of the mind, which resents the idea of waiting long for the assignment of place in the other world.

There is nothing violent in this view. A person dies. He parts from his earthly body. In that spiritual body which has dwelt within the earthly, which has grown up with the mind and received the impress of every desire and deed, he awakes from the sleep in which the change was made, and enters the other world by a process as gentle as that by which, for a temporary stay, the prophets and apostles were admitted to the scenes of that world.

What follows? "After death, the judgment." But what is this? One great law needs to be remembered here. It is found at large in Scripture. In the Psalms we read, "Thou renderest to every man according to his work."

In the Gospels, the Lord constantly teaches that He will give in the other world that which each one is prepared to receive. The parables of the talents, of the sheep and goats, of the laborers in the vineyard, and of the virgins show this great law. They have been misunderstood by the usual error to be so many literal descriptions of the judgment, but they were spoken to teach the *principle* upon which the future lot is bestowed, namely, according to the previous life. Among the last words of the Bible are these, "I will give unto every man according as his work shall be."

Let not this bring up the old controversy between faith and works. If we have no faith, we shall have no works, because without faith we cannot do works, not knowing what to do nor how to do. Works cannot be divorced from faith. As everything made includes the thought of the maker, so every deed includes our faith. Thus, whether we say "saved by faith," meaning faith which is alive, or whether we say "saved by works," meaning works from faith, it is the same.

Thus the newly raised will receive what their deeds and desires have prepared them to receive. The same mercy which has bestowed upon us here what is best, what we are capable of using, will go on bestowing as is best, that is, as we are capable of receiving.

Here arises a point of present controversy, as to the heathen. The full consideration of this point would lead us too far into a single aspect of the subject, but it is important to notice one great fact. The heathen surprise us by their ability to receive the Gospel. They seem to be ready for it. They are not opposed to it, but are in many cases disposed to receive it.

Not admitting for a moment that the idea of the Lord hating the heathen is admissible, I would simply point out that this condition of teachableness throws much light on this point. If the heathen were all hard-hearted, putting the missionaries to death, utterly refusing the message, we should all fear that they would remain so; but, when they are found to put nominal Christians to shame in their hospitality, their teachableness, we are led not to exclude the heathen from the possibility of heaven, but to fear that the Lord meant all He said when He declared that the Roman soldier's faith was such that "He had not found so great faith, no, not in Israel," and added: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness."—MATT. viii. 11. We cannot forget the Syro-Phenician woman, who had "great faith," nor the Samaritan who worshipped he knew not what, but who was so true a neighbor that the Lord said to the lawyer "Go and do thou likewise."

We get at the truth on this whole subject of judgment when we mark on what principle the Lord deals with us in this life. He leaves us free. He does not continue to bestow blessings upon us when we prove all unworthy of them; but, if we do right, He causes us to grow in influence, in knowledge, and in the possessions which He called "treasures in heaven." If, on the other hand, we are unfaithful and refuse

to repent when abundantly warned, we lose our growth in grace and wisdom, we gradually destroy conscience till it has no influence over us, and we may come at last to take a brutal pleasure in injuring others for some selfish end. This is losing heavenly treasure.

We pass into the other world. The event itself does not change the deeply-settled character. It may make a difference for a time, as it does when we go to a new place, where at first we appear at our best. So, when we come thither, and are received by the angels whose office it is to receive those who go hence, at first we may seem very different from what we are. But, ere long, the saying comes true, "there is nothing covered which shall not be revealed, neither hid that shall not be known." Freely we shall act ourselves out at every turn.

If now we hate good, if we look upon innocence only to seek to defile it, if we sneer at religion, if we find the laws of the Decalogue describe a path in which we will not walk, then this second stage of life in the other world, the stage of disclosure of the true nature, is also that of condemnation. There need be no personal accounting before a throne, there need be only the revelation of our true lives. We will not believe in the Lord as our Saviour, and we are as He says condemned already. The light is come, but we walk in darkness. We then approach that terrible second death, the end of the truly human within us.

Nevertheless, we are not pursued with vengeance, nor are we indulged in every crime we may purpose; for we are now in a world where mercy and justice rule, both alike restraining the evil from assailing the good.

But, on the other hand, those who are like the disciples, though ignorant, those who are like the Phenician and Samaritan, though surrounded with benighted people, and those who have sought to be faithful servants in the Lord's hands, have nothing to show forth from the heart which is contrary to the outward. There may be some change in passing from the first to the second state, but it is all for the better. The ways

of the aged will give place to those of youth, and other similar changes will occur.

To such, already conscious of their many shortcomings, already given to looking daily to the Lord for help, humble in spirit, grateful for every blessing, and eager to serve the Lord with all their powers, to such the blessings of heaven will come and by such they will be welcomed. There will be no disappointment such as results when hypocrisy is discovered, but there will be growth in ways already chosen and entered upon.

In this world such a person has begun a process of regeneration, putting away evil and forming a new mind and heart. In the other world that process will go on gloriously, and will never cease.

The instruction of those who need it must be an important use performed by the angels. How much the Samaritan, how much the Syro-Phenician, how much the disciples themselves, had to learn! Many morally good persons now go into the other world, not knowing if there be such a world, and ignorant on the most vital subjects of thought. To all such, provided they desire to learn, undoubtedly the angels will love to give instruction, even as one came and told John in Patmos who they were who were in white robes.

It is plain that the assignment of place hereafter depends on the person himself, rather than on the nationality to which he was born, whether in Europe or Africa, and rather than on the age in which he lived, whether before the Lord's coming or since. No view on this subject can be right which puts the salvation of any one beyond a possibility, and dooms him before he is born. The human race is gradually rising above distinctions of race or color or social position. We are learning to ask what the man is, not who his ancesters were and what language he speaks.

Even so with the Lord. He looks upon the heart. It was His spirit which taught Peter to say, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him."—Acts x. 35.

An admirable way of seeing this whole subject is presented by the Lord's dealings with Israel. The Lord promised Israel the land of Canaan, just as He promises us a heavenly future. But there was always a condition. Israel must go forward and receive it. Staying in Egypt would not do. Worshipping false Gods would not do. The Lord must be taken as leader, and He must be followed from day to day.

Israel was very unfaithful, but the Lord held to His promise. When Israel rebelled, suffering came. When Israel trusted and followed, prosperity came. But mark that the Lord so divided the promised land that each one was to have a place. He did not choose it; it was chosen for him. Even so with every one now. A useful place in heaven is assigned him according to his gifts. He does not belong everywhere in heaven, he belongs there.

Now, if he goes on here fully repenting of evil and trying to do well, that place awaits him. It is his spiritual home, which by his present life he is preparing. No other place is his spiritual home.

If he seeks for the right, that home will be among the angels of heaven. Poor Lazarus died, and the angels carried him to Abraham's bosom. If, however, a man does wrong, and comes into the settled love of doing it, his home is with the evil, precisely opposite as it were to what had been promised him. The Israelites, who would not follow, never saw the Holy Land. They condemned themselves of their own choice to another place.

The wonderful order of heaven awaits us and has places for all; but, if we prepare for the opposite place, we receive it by our own act. That then is our spiritual home, and we are fitted for that place and know that we enjoy no other.

The scene of judgment then is in the human mind. As Milton says with perfect truth,—

> "The mind is its own place and in itself
> Can make a heaven of hell, a hell of heaven."

Our Lord told a great law when he said, "Out of thine own mouth will I judge thee, thou wicked servant."—Luke xix. 22.

The Book of Revelation is one great scene of judgment, but is to be spiritually understood. And through it runs one great principle, namely, that the perversion of what is good may give power now but ultimately brings retribution, while present suffering for righteousness' sake receives at last a great reward.

Every book of the Holy Word shows that genuine repentance has its just return, but that evil leads to what is infernal, and that by every man is the decision to be made, not by another for him, but by himself for himself. Repentance for money's sake does not change the heart, but repentance for the Lord's sake and, what is essentially the same, for the sake of the race, our fellow-men, does change the heart, and makes it ripe for the kingdom of heaven.

Have you marked what is common to those seven wonderful messages to the churches in Asia? "To him that overcometh" is the language in every case. Such have no judgment to dread. Awaking to reunion with those gone before, they go away to dwell with them as a man going to a new country where others have preceded him is claimed when he leaves the ship and borne away by them.

It is of the evil that the word judgment is used, and it plainly means their being restrained of power to injure others, and being held in subjection by laws which they do not love. Lazarus was not judged, but the rich man was. For both, for all, a place in the other world is waiting; each man's own place. "Shall not the Judge of all the earth do right?"—Gen. xviii. 25. "Just and right is He."—Deut. xxxii. 4.

Bridgewater, Mass. Theodore F. Wright.

If there is to be work accomplished, it is to be done through human as well as Divine efforts. God could put a man on the top of an Alpine peak, and have him preach one sermon that would convert the whole world; but that is not His way of doing things. God wants our hearts.—*Moody.*

JESUS AT TWELVE YEARS.

TRADITION says that it was customary for people of Nazareth to say, when they intended to visit the humble home of Jesus, the boy and youth, "Come and let us go to see affability." And as much as our natural curiosity may wish to know many of the sayings and doings that singular child, boy, and youth, uttered and performed during the twelve years before and the eighteen after this his first recorded visit to the Temple at Jerusalem, the Divine Word gives us only this isolated and single instance of His life previous to His thirteenth year.

And in the relation of that incident we are merely told that He was found "sitting in the midst of the doctors, both hearing them and asking them questions;" but none of these questions and answers are related. Only the few words of Him are recorded by direction of the Holy Spirit: "How is it that ye sought Me? Wist ye not that I must be in this that is my Father's?"

The Rev. R. Stier, D. D., a highly distinguished German commentator, said, in reference to this incident, very beautifully, "Isolated little flower from that locked garden of marvels of thirty years, picked just at that decisive moment when the swollen bud bursts into a full flower." But, although this distinguished divine gives many lucid explanations of the orderly development of the Lord's assumed humanity and of its glorification, he failed to see the orderly classifications of the different discrete degrees of truth, applicable to the corresponding discrete degrees of life, which have been revealed by the writings for the New Church. And only by means of these degrees, in connection with the revealed internal sense of the Word, is it possible to learn how Jehovah could assume our humanity by means of intermediate degrees from the heavens, and how He could make that humanity Divine. Yes; not mere natural curiosity, but a mind teachable by heavenly and spiritual truths, can learn, by means of

the internal sense above referred to, "In all the Scriptures the things concerning Himself." And thus, "that locked garden of marvels of thirty years" has been unlocked. And, by means of such unlocking or opening, we are also enabled to form some idea concerning the nature of the questions and answers that were put and made between Jesus of twelve years and the doctors in the Temple.

"Jesus increased in wisdom and stature, and in favor with God and man." Concerning this, we are taught as follows:—

"In order that He also might actually become man, He could not but be conceived, carried in the womb, brought forth, educated, and successively learn the facts of knowledge, and by them be introduced into intelligence and wisdom. Wherefore, as to the human, He was an infant as an infant, a boy as a boy, etc., with this difference only, that He perfected these progressive states sooner, more fully, and more perfectly than others."—T. C. R., 89.

The internal of every man is merely a receptive vessel of life from an earthly father; but, with the Lord, this internal was Jehovah Himself. And the internal is brought in communication with the external or natural by the intermediate rationality. Thus we read:—

"The human in every man begins in the inmost of his rational; so also with the human of the Lord. What was above that was Jehovah Himself; and herein the Lord differed from every other man."—A. C., 2194.

The external part of the Lord's rational was formed as with other men, that is, through external instruction by means of the bodily senses. And the inmost of man's rational is formed by reformation and regeneration, that is, if he acknowledges Divine and revealed truths as such, and coöperates with the influx of good from the heavens and the Holy Spirit, then a conscience or new will is created in him. And to act in accordance with the dictates of such a conscience makes a person spiritually intelligent. But the Lord acted not from the dictates of a conscience, but from perceptions of His internal Divinity (A. C., 2144), and thus He did not regenerate His rational, but made it Divine. So we read:—

"The internal man, or Jehovah, guided and instructed the external, as a father does his son."—A. C., 1733.

And this Divine and internal instruction or perception from the internal Divinity was the reason that the development of the boy Jesus took place "sooner, more fully, and more perfectly than with others." It was so much in advance of other boys that "all that heard him were astonished at his understanding and answers."

If we now, from some practical understanding of man's regeneration, be it ever so faint, are able to form some idea of the Lord's external and internal instructions, as indicated in the above quotations, then we are surely enabled to see a most beautiful and heart-stirring picture in the questioning twelve-year-old Jesus in the Temple.

"Inasmuch as twelve signifies all things, and is predicated of truths derived from good, which constitute the church, therefore the Lord, when he was twelve years old, left father and mother, and abode in the temple, sitting in the midst of the doctors, hearing them and asking them questions; by which is understood the initiation and introduction of His Divine human into all things of heaven and the church."—A. E., 430.

This quotation justifies us in believing that the Lord, when He left Nazareth with Joseph and Mary to visit the Temple of Jehovah in the "City of God," was full of the most holy and innocent expectations. He had learned by that time from the Scriptures all the Divine promises of a Messiah. He had also heard of the Jewish traditional and worldly expectation of a Messiah or Ruler. And, by perception from His internal Divinity, He felt that these traditional messianic expectations must be a misconstruction of the Scriptures. And if we can form some idea of the love that burned in His heart for all men, and if this idea is ever so remote from the reality; if we can think of the meat He had to eat, of which no other human being knew anything (John iv. 32), then we can imagine with what intense expectation He must have travelled towards Jerusalem, the "City of God," where the Temple of the Most High stood, and where the learned doctors of

the law of God were, who could, perhaps, answer many of His unsolved questions.

It is self-evident that, as soon as He had entered the holy precinct of the Temple, He made use of the first opportunity to ask the learned doctors concerning the promised Messiah. And ask He did, not as men often do, to entangle the persons questioned, but in the most lovely and confidential innocence, with the expectation, not to teach, but to learn. What the answers of the doctors were, we know from history and from the Divine Word. The answers of the blind leaders of the blind must have been a sore disappointment to the eager and hopeful questioner. The unrecorded questions were undoubtedly intimations of the questions the Lord asked in after years. For instance, "What think ye of Christ? Whose Son is He? They said unto Him, The Son of David. He said unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto My Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool? If David then call Him Lord, how is He His Son? And no man was able to answer Him a word."— MATT. xxii. 42–46. So is tradition and false interpretation of the Word always puzzled by a proper quotation from the Word.

Now, we must remember that the young Jesus of twelve years was full of knowledges from the Word, and that these knowledges and the rational formed by them were illuminated by perceptions from His Divine within. Therefore, when He was confronted by those doctors with a worldly Messiah or Ruler and a selfish terrestrial kingdom, His illuminated rational had to ask what, then, those passages of the Divine Word signified, in which Jehovah Himself promised to come and be their Saviour and Redeemer. And, as a matter of course, the erroneous and false answers or declarations of those doctors, made by some in simple ignorance, by some perhaps in a patronizing and supercilious spirit, had the effect of any other temptation successfully overcome, that is, to confirm and elevate good and truth. This temptation assisted the Lord to find *His Father*. In the external Temple, He grasped the first intimation that He was the Temple of the

living God. Instead of finding in the Temple building the shepherds of Jehovah, He found there the unfaithful shepherds complained of in Ezekiel, chap. xxxiv. And His words, "Wist ye not that I must be in this that is My Father's?" show that He, in coming victoriously out of the temptation by means of those doctors, found Himself as the Good Shepherd who is coming to "His Temple."

What a striking picture! The lovely and innocent seeker after everything good and true goes in the Temple eager to learn, and what does He find? The Word of God, covered with traditions and falsities that make it of no effect. His eager questions only made the darkness of falsities with those doctors more perceptible, by which He was driven deeper into the Divine Word, which was in correspondence with His internal and Divine Self, where He found *His Father* in contradistinction with Joseph, who was merely called his father.

From that night He went down again, and came to Nazareth, where He was subject to Joseph and Mary. In humble submission and useful occupation, He prepared Himself for His public appearance as the Teacher, Redeemer, and Saviour of mankind.

Wellsville, Mo. GUSTAVE REICHE.

A WORD IN SEASON.

"Fret not thyself because of evil doers;"
So shall their end be foil'd! To wound, to fret
And slander is their joy. Success but lures
To worse. Christ-like forgive, if not forget
Their puny spite; for in that state serene
Their worst endeavors all are fruitless seen.
They cannot harm if you will not be hurt;
Angelic souls are thus by Heaven begirt!
The MASTER, now, as then, in Galilee,
Will give the power on scorpions to tread,
And o'er your enemies lift up your head,
If you but trust in Him implicitly.
Commit thy way to Him, therefore,—Him *only* fear,—
He will bring all to pass, and make all sweet and clear!

—*F. B.*

THINGS NEW AND OLD. *

In the fifty-second verse of the thirteenth chapter of Matthew we find these words: "Therefore every scribe who is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth out of his treasure things new and old."

It is a noteworthy fact that in all the writings of Swedenborg no reference whatever appears to be made to this passage, and the biblical commentators have but little to say about it. But in its plain, literal sense, at least, it offers no difficulties; and, on this basis alone, I know of no text which seems to me a more perfect description of the duties of a Sunday-school teacher or other spiritual instructor.

A scribe among the Jews was a man learned in the law. He was instrumental not only in recording and transmitting it, but also in communicating a knowledge of it to others. Thus, from the very necessities of his position, he was looked up to as a teacher. "A scribe instructed unto the kingdom of heaven" is obviously one who is imbued with the principles of Divine truth that reach beyond the things of this world, and are pervaded by the Lord's unchanging purpose of making men good, wise, and happy to eternity. In other words, he is a guide in the ways of spiritual wisdom.

The Lord compares him to a man that is an householder, because such a man, as the head of a family, is responsible for its management, and has certain clearly-defined duties. Not the least important of those duties is that of providing for the varied wants of his household. In the course of years he has accumulated an abundance of material for this purpose; and, whenever it is needed, he brings it forth to be applied to its uses. This material is of various kinds. It includes things new and old,—things now for the first time brought into requisition, and other things which have seen good service and proved their value by long experience.

* An address delivered before the Massachusetts Sabbath-school Conference of the New Jerusalem, Feb. 22, 1887.

So, too, the spiritual householder — the man whose office it is to be the purveyor of heavenly knowledge — must, according to his ability, make provision for the different circumstances and the different classes of mind with which he deals. Not always, if he seeks useful results, can he bring the same things out of his treasure. New things must be produced to meet new exigencies. He must not confine his teaching to the traditions of the past. He must not feel that he already knows all that there is to learn. If he is a scribe truly instructed unto the kingdom of heaven, he will not fall into any such delusion. His desire to help and save others will lead him ever to search for new truth and new methods of imparting it.

But, again, he will not forget that some of the best things laid up in the storehouse must needs be old. Their excellence is so thoroughly proved that it would be folly and presumption to discard them. In the Lord's sight, indeed, all truth is as old as eternity. To man, eternal life is given in which to receive as much truth as he can. Little by little he must needs acquire it; so, if he becomes a regenerated man or angel, he is forever learning something new. Yet not on that account does he lightly value what he has previously learned. Wherever genuine truth is concerned, the new does not supersede the old, but serves only to strengthen and enrich it. He who, in a right spirit, would impart truth to others, strives to give them what will be most useful, whether it be the newest or the oldest of his spiritual possessions.

The great treasure-house of the scribe instructed unto the kingdom of heaven is the Word of God. This, as we know, is a fountain of wisdom absolutely inexhaustible. It consists of two principal parts,— the Old and the New Testament; and there is a sense in which the saying which we are considering must certainly apply to these. The Gospel was a fulfilment of the law and the prophets. It invested them with new meaning, but it did not destroy or supplant them. The Lord, by His life in the world, made the Old Testament more precious than ever; and it has always held the highest place in the hearts of those to whom the New Testament was

dearest and most full of light. The wise teacher is he who studies and uses with equal care and interest the things which belong to both, knowing that they really constitute one Divine revelation.

But, not to limit ourselves to this merely external distinction, we know that, by the very laws of our being, Divine truths are unfolded to us one by one. Some are acquired in childhood and youth, others in later life; but by far the largest part remains to be acquired hereafter. The Scriptures are constructed as they are, in order that the great variety of states among men, and the changing states in the life of every man, may be duly provided for. Unlike all other books, they are equally well adapted to the wise and the simple. Relatively to each other, as they lie in our minds, truths are either old or new. One of the joys of eternity, as has been already intimated, is to go on learning new truths forever. Wondrous things out of the Lord's law will be continually coming to light. Nor will this be the only experience of its kind; but the old truths will constantly appear in new aspects, in greater fulness, and with added signs of life and beauty.

There is, indeed, a sense in which genuine truth never can grow old. Springing from the mind of the living God, it must needs be a perennial fountain of delight. Like the dew and sunshine, and all the Lord's mercies, it is new every morning. Into every fresh stage of our progress, it comes with a fresh benediction. It cannot possibly grow wearisome to him who really loves it; but, like a dear and tried friend, it proves itself more and more precious by its continued presence.

The old things which are ever new are the most valuable of our treasures. Chief among them are to be reckoned the general principles which lie at the foundation of all our knowledge. It is a well-defined doctrine of the New Church that growth in wisdom is necessarily made by advancing from general to particular truths. The study of any science, in order to be profitable, must begin with a knowledge of the grand universal laws which are embraced in it. Take astron-

omy, for instance. If we are to obtain a true and exact understanding of its phenomena, we must first have a correct conception of the motions of the heavenly bodies. To set out with the idea that the earth is the centre of the universe, and that the sun, moon, and stars revolve around it, is to furnish a false basis for all subsequent facts. Nothing that is learned afterwards can be learned truly; and the whole fabric of our astronomical knowledge is correspondingly vitiated. So, too, with regard to religious truth. The important thing is to make the right beginning. From the doctrine that God is one, and that He is an infinite Divine Man, we may proceed to learn, in orderly sequence, innumerable truths concerning Him. But if we have in our minds an idea of more than one Divine Being, or if He is to us only a remote First Cause, or a vague, formless entity, all our thoughts in relation to Him will be false and confused. Those, on the contrary, who advance from a correct general principle to the gradual unfolding of the particulars involved in it, are constantly gaining fresh knowledge, and thereby opening new springs of happiness. Each particular truth thus acquired illustrates and confirms the general principle, which, in its turn, grows proportionately clearer and brighter, more precious and more beautiful.

This natural progression from generals to particulars every teacher needs practically, if not theoretically, to recognize; and his duty in the matter is twofold. First, he must not fail to remember that, whatever may be the case with himself, the young people to whom he is endeavoring to impart religious instruction cannot have gone far, if at all, beyond the stage of general principles. Familiar though such principles may seem to him, he has occasion to refer to them constantly, and to keep them ever in view. It is easy for us to forget this necessity. We become interested in some special branch of a subject, and thoughtlessly imagine that it will be equally interesting to our pupils. Some day, perhaps, we wake up to find that, all the time we have been teaching, they have not known what we were talking about, for the reason that a knowledge, on their part, of certain underlying truths has

been assumed by us, whereas they have been totally ignorant of them. It is especially important, in conveying a knowledge of the New-Church doctrines, that they should not be presented as a mass of heterogeneous and disconnected particulars; for in no such way can they be rationally understood. But, if they are to take genuine hold of the mind, they must be seen as a system of spiritual laws, and their relations to each other must be more or less perfectly apprehended. A not uncommon ground of misconception, with respect to Swedenborg's writings, has been afforded by the practice of taking certain isolated statements and treating them as if they were broad, general principles, instead of viewing them in the light of those principles. A similar mistake would be made if the finger-nail were considered equal to the head in the human body. There is the same order and subordination of truths in spiritual matters as in natural ones.

So the skilful teacher will not hesitate to keep his pupils vividly mindful of first principles. These are among the choice old things which he must repeatedly bring out of his treasure; but, while he does this for the sake of those whom he is teaching, he must not forget the things that are new, both for their sake and for his own. The more complete the knowledge he acquires of the particulars regarding any subject, the more richly his mind is stored, and the greater is his capacity to teach and illustrate it. This, therefore, is the second requisite. It is but a truism to say that in no department of human activity or usefulness can one safely stand still. To be willing to do so is to go backwards. We may well mistrust our own states in relation to spiritual truth if we do not find a steady increase of enjoyment in learning the particulars whereof every general truth consists.

One grand, first principle — old yet forever new — is that all truth has primary regard to good. Truth is, therefore, only a means to an end, which end is a useful and happy life for man here and hereafter. If any one is under the influence of this great law, how can the remembrance of it be absent from his teaching? How can he help impressing it on those

with whom he is associated? It furnishes the motive from which he acts. It is the spring of all his noblest inspirations. To teach and lead his pupils in the way to heaven becomes the object after which he strives in all his intercourse with them. He makes them likewise feel that this is the purpose to which their efforts should be directed. Truth, thus pursued, ceases to be a mere abstraction or matter of idle curiosity. It awakens the affections no less than the intellectual powers. There is nothing hard or cold about it, but it glows with the warmth of love. Let a teacher hold this position with respect to his class, causing them to feel that he is their friend, sincerely interested in their highest welfare, and the first long step towards success is taken.

Another primary truth, bearing directly on the teacher's office, is that the Lord can do nothing for men without their free coöperation. This is one of the old treasures which time has proved to be indispensable to the spiritual householder. The New-Church scribe, instructed unto the kingdom of heaven, can be in no obscurity about it. To do, to act, to keep the Commandments, to shun evils as sins against God, acknowledging Him as the Source of all power, is seen to be essential to salvation and happiness. This duty, so plainly manifest, cannot fail to be in a general way taught and enforced. But there is one important application of it which seems to be, in modern times, often forgotten: that is, that coöperation and effort are necessary in learning or acquiring truth as well as in practising it. It is well enough understood that reading and writing do not come by nature; but there appears to be a kind of impression that the knowledge communicated in Church and Sunday school can be, somehow or other, gently insinuated without any reciprocal action on the part of the recipient. There could, of course, be no greater mistake. The law is just as applicable here as elsewhere. If the Sabbath exercises are to be of any service to one who participates in them, he must in some way be stimulated to a positive mental effort. With adults, perhaps, such effort is sufficiently assured in their voluntary attendance on the church service. But children in the Sunday school require a

more definite kind of spur. It is not necessary that severe tasks should be assigned to them. But it *is* necessary that they should do something which costs them a certain amount of labor and pains. Otherwise they are liable to receive no instruction which will stay by them and produce a lasting effect, or which they themselves will enjoy and appreciate. Lessons diligently studied are those which remain ; and the very act of learning them induces affirmative and receptive states of mind. The wise teacher of a Sunday-school class will, therefore, give his pupils some real work to do, and will encourage them in doing it.

Still another old notion I would fain bring freshly to your attention. I do not expect that any one will deny or oppose it ; but there seems to be reason why it should be particularly emphasized. It is simply this : that New-Church Sunday schools should be specifically devoted to the teaching of New-Church doctrines. I do not mean, of course, that Swedenborg's writings should be used as text-books in the younger classes ; but I do mean that they should be distinctly recognized as the basis of instruction in all the classes ; that every teacher should be in the habit of reading and studying them with reference to Sunday-school work ; that there should be no evasion or equivocation with regard to them, and that, as soon as the child is old enough to be interested in doctrinal matters, they should be definitely and unreservedly taught. I say nothing here as to the best modes of teaching them. That is another question. The point now to be noticed is, that they should occupy the foremost place in the thought and purpose of each instructor ; for they contain, as we know, doctrines drawn from the Word, and therefore Divinely true. Their value consists in the fact that they open the Word and render it intelligible. Their teachings are, moreover, doctrines of life ; and, in giving them to our children, we do the best thing in our power to point out the way to heaven.

It may be that this allusion to the subject is quite unnecessary. And yet I cannot avoid the feeling that some, if not many, of our Sunday schools fail to give that clear and com-

prehensive knowledge of the New-Church system of doctrine which may reasonably be expected as the outcome of their course of instruction. Possibly the uniform lessons, whether graded or otherwise, are partly responsible for this, in marking out too sharply the line of study to be followed, and monopolizing the whole time of teacher and scholars to the exclusion of all other matters. Or, again, there may be a certain fear of doctrines, as if, when taught definitely and systematically, they were not suitable for young people before they come to maturity. Objection is sometimes made to any direct study of Swedenborg's writings even in the oldest classes, and a wish expressed that the Bible may be used instead; whereas there is no such gateway to an understanding, appreciation, and love of the Bible as those writings afford, and that is the principle reason for studying them. Yet, as was intimated in the earlier part of this address, it is important that such study should be conducted in a careful and judicious manner; for which purpose there would seem to be need of good, preparatory text-books.

In this way I might go on, bringing forward old and familiar topics almost without limit. But these, I am sure, will suffice for the present. Some one more ingenious than I might be successful in presenting to a Sunday-school gathering a subject that possessed the charm of absolute novelty. But I must content myself with the humbler part of the duties performed by the man that is an householder. If I succeed in showing that the old things which I have produced from the treasure-house are of such importance that they can never lose their freshness, I shall be satisfied.

Boston, Mass. JAMES REED.

WE cannot kindle when we will
The fire which in the heart resides:
The spirit bloweth, and is still;
In mystery our soul abides.
But tasks in hours of insight willed
Can be through hours of gloom fulfilled.

—*M. Arnold.*

THE FULL STATURE OF A MAN.*

NOVELS are used chiefly for entertainment and recreation; but the best authors never let the occasion pass without pointing a moral and teaching a lesson. Scott taught history, Dickens threw light upon the condition of the wretched side of his country's life, Mrs. Stowe made "Uncle Tom's Cabin" the nemesis of Slavery, and Helen Hunt's "Ramona" has done what hundreds of lectures on the Indian question might have failed to do.

While "The Full Stature of a Man" may never gain such eminence, it doubtless has a similar work to do. It reaches after two disorders, one of as great and the other of greater importance than any of those mentioned. The first is the relation of the rich to the poor, and of wealth to labor; the second the relation of new religious truths to old. That these problems exist, and are of pressing magnitude, it is vain to deny. The growing disturbances of socialism and labor-strikes, the Andover controversy and the hardships experienced in the New Church are but bubbles heralding a mighty reaction of wrong against right, and of error against the introduction of truth.

The little story before us is so artless and pleasing in its approach to these subjects that the work is done before we are aware of it. It almost reminds one of the sweet words of a child. We think we are being entertained only, when lo! we find ourselves instructed,—instructed beyond the wisdom of the little one, and beyond the wisdom of his teachers. "Out of the mouth of babes and sucklings hast Thou ordained strength." The power lies in the genuineness of the perception of truth, of things just as they are, and the innocent sincerity with which it is expressed. The author excels in this. The portraits of men and women seem very faithful. We have known just such,—at least if we view the people we have

* The Full Stature of a Man. A life story. By Julian Warth. Boston: D. Lothrop & Company's "The Round World Series." 12mo. Cloth. $1.25.

known with good-natured, sympathetic eyes that want to see all things in the light of charity as well as of truth. The author sees the faults in her people but is never soured by them, and never fails to care a great deal more about their virtues.

The hero is a young minister, whose mother,—

"Had come of a family with a good deal of aristocratic pretension, and so had her husband, but he had been born a reformer; had been an abolitionist when this brought nothing but opprobrium. Not content with this he had left the church of his fathers and joined his fortunes with those of an obscure sect, the members of which made themselves offensive by claiming more spiritual light than their neighbors possessed."

The father is without the gift of money-making also, hence his wife is largely cut off from her aristocratic acquaintance, and yet fails to be at home among the people of his Church. She is loyal to duty and has a noble reverence for her son's calling, not unmixed, however, with a worldly ambition, which proves a stumbling block both to her and to him. However,—

"He saw the truth as his father saw it, and he could only undertake to preach in the Church in which he had been reared. When the Rev. John Greenleaf talked of his work, he meant the building up of the Lord's Kingdom among men, according to the teachings of his denomination, and he never for a moment supposed he was thinking of building up the Rev. John Greenleaf among men. He meant to do a great work; for the Lord first, and for his denomination second. He intended that his people should become known through him. The members of his sect were somewhat given to taking pride in their humility. The world had not usually granted them its high places, and they naturally supposed that they did not care for them, and were much given to looking for comfortable things on the other side. But young Greenleaf intended to win some of the world's esteem for them and for himself on this side."

He was an attractive and really brilliant young man, and his conceits made him an easy victim to experiments in enlarging his field of usefulness. A wealthy family in New York are comforted by him at the death of a daughter. Their

own pastor had failed. When death made its appearance in his aristocratic congregation he did not know what to say.

"He had the grand liturgy provided him by the Church, and this he gave with unctuous solemnity, but as for any feeling that he knew anything about the meaning of death, he had it not. It seemed to him rather an impertinent interruption of an extremely satisfactory thing."

But the young clergyman, with his clearly-defined views of the future life, so comforted the mother that she was bent upon winning him for "the Church," as she called the Protestant Episcopal Church. She secured an opportunity for him to assist Dr. Royal in missionary meetings. It was just the experience he needed, for when in an unguarded moment he spoke his true convictions at his best, showing that a vicarious atonement makes paupers in spiritual things, he was caused with mortification to realize that it was not a fitting truth to present in an Orthodox Church, that the right place for him was with his own people in his own Church after all.

Through this and kindred experiences the young minister grows to the full stature of a man, humbly, patiently, and trustfully working in the field God gives him.

Milly, whom he finally marries, is just his opposite at the beginning, but a worthy helpmeet to him at his best. She unconsciously helps him suggest to the reader many excellent thoughts towards the solution of the social problem, the essence of which is to make laborers property-holders as fast as possible. But that is made subordinate to the spiritual problem, and there is not space to consider it here. She also helps in suggesting the new truths on spiritual subjects; and, what is better than all, brings the new life with its sweet affections in generous measure to the whole book. She speaks of people's lives being written in their hands, and of the development of spiritual hands as depending upon the usefulness of one's life on earth. Under her influence a rich young man has a vision of his spiritual poverty in the presence of the Great King, and a rich woman is led to take a personal interest in rescuing her tenants from suffering and degradation.

A noteworthy character is "Deacon May," who had received his title in one of several denominations to which he had belonged but with which he had failed to be satisfied. He became an enthusiastic member of the "obscure sect." But the result of his enthusiam transpires in the following quotation: —

"Mr. May has fallen off in his attendance at Church; he has lived out of it, he says, and 'feels that he no longer needs the external Church.' Perhaps he does not. Far be it from me to sit in judgment upon him. But in some ways John misses his enthusiastic help very much in the little congregation."

Fall River, Mass. H. Clinton Hay.

THE DIVINE MERCY.

Father in heaven! on bended knee
I humbly raise my voice to Thee,
Beseeching Thee to interpose
A shield betwixt me and my foes.
Were not Thine arm stretched forth to save,
Like Peter trembling on the wave,
Faint-hearted, I should sink with dread;
The billows would roll o'er my head!
Oft, meditating treacherous wiles,
The Tempter wreathes his face with smiles,
Gains audience for a siren song,
And lures the well-inclined to wrong.
If e'er, alas! my feet should stray
Outside the straight and narrow way,
Not long in shadow let me grope,
Dim not the light of heavenly hope,
Withhold, my God, rebuking frown,
Nor let me wholly be cast down.
When man his freedom has abused,
And Truth profaned and Passion loosed,
And Satan's minions foothold gain,
And firmly rivet Slavery's chain,
May not th' all-seeing eye of Love
Look down with pity from above?

Believe not Heaven ordained the woe
That wails in dismal dens below;
That Wrath condemns the wayward will
To "immortality of ill."
The wretched soul, by sin abased,
Would feel no joy in heaven if placed,—
Would plunge from the celestial light
To bed where gloom makes sullen night,
To breathe, from choice, a fetid air;
To lie in cold obstruction there.
Doubt not the Everlasting Arm,
When rampant evil threatens harm,
The rioting of hate will quell,
And order organize in hell!

Give heed to what the Psalmist saith;
(The iteration * broadens faith);
The words, like sunbeams, light the way,—
"God's mercy doth endure for aye."

Brookline, Mass. W. B. HASELTINE.

THE THOUGHT OF DEATH.

(SONNET.)

How often does the thought of death arise,
And spectre-like our troubled steps attend,
As 't were a foe! But, when perceived as friend
And welcomed so, ah, then with glad surprise
His aspect changes into such sweet guise
As those may wear who greet us when we wake
From his dark slumber, where the light shall break
In pure angelic visions on our eyes.

If we could care enough for heavenly things,
The thought of death we need nor fear nor shun;
But just as sleep invites the weary one,
As calm, the sailor tossed by tempest wings,
So bright the view of death to him should be
Who sees beyond its shadow life's reality.

Birmingham, England. J. BRAGG.

* See PSALM CXXXVI.

SWEDENBORG STUDIES.

"THE TRUE CHRISTIAN RELIGION."

THIS last book published by Swedenborg, is undoubtedly replete with his ripest and clearest experiences in the spiritual world, as well as a most comprehensive treatise on the doctrines of the New Church. A number of peculiar circumstances are connected with it, a few of which are noted:—

I. In n. 4 he says:—

"It is worthy of remembrance that the Lord some months ago, called together his twelve disciples, now angels, and sent them forth into all the spiritual world, with the command that they should there preach the Gospel anew, . . . there has gone forth a phrenzy, as it were, into the whole of theology and thus into the Church, which from the Lord's name is called Christian."

In n. 108 he says:—

"To show that the Divine Trinity is conjoined in the Lord is the principle object of this work. Here I will add this new (circumstance): that some months ago the twelve apostles were called together by the Lord, and sent forth into all the spiritual world as before in the natural world with the command, that they should preach this Gospel; and then every apostle had his district assigned him, which command they are executing with all zeal and diligence."

In n. 791 he says:—

"After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day sent them all forth into the whole spiritual world to preach the Gospel that the Lord God Jesus Christ reigns, whose Kingdom shall be for ages of ages."

The date and some other particulars are given.

Here we have three statements so remarkable that several considerations suggest themselves. He speaks in the first

case of the twelve disciples, "now angels," in the second case they are called apostles without other remark, in the third case he says "the twelve disciples who followed Him in the world." In the first two cases he says the Lord sent them out, in the last case that He sent them all out. The question arises, was Judas one of those sent? If not, who was his substitute? A more important question is, were they sent out three times? or is the same circumstance mentioned thrice for correspondential or other reasons, to impress us with the importance of the event? The reader will observe that the commission given to the twelve was substantially the same in each case. The most striking and probably the most important point is the fact that the event of sending forth into the spiritual world appears to have been concurrent with writing the "True Christian Religion," for he says, "to show that the Divine Trinity is conjoined in the Lord is the principal object of this work," and then immediately tells us that the twelve were sent forth "with the command that they should preach this Gospel."

II. It is well known, that in a general way, Swedenborg says the old Church was consummated, and by this is usually understood the Christian Church. But this must be taken with great allowance. How Swedenborg expected to be understood is evident from two quotations, (T. C. R.). In speaking of baptism, n. 668, he says,—

"Who that wishes to do so does not see in that institution something Divine, thus far concealed because the spiritual sense of the Word has not heretofore been revealed, and this is revealed at this day because the Christian Church as it is in itself is now first beginning, the former Church having only been Christian in name, but not in reality and essence."

Further, under the head of the Holy Supper, n. 700, he says,—

"This sense is now first disclosed because Christianity has hitherto existed in name only. . . . However, as real Christianity is now beginning to dawn, therefore, the Lord is establishing a New Church, meant by the New Jerusalem in the Apocalypse, in which

God the Father, Son, and Holy Spirit are acknowledged as one, because in one person; it has pleased the Lord to reveal the spiritual sense of the Word in order that this Church may come into the very use and benefit of the Sacraments of Baptism and the Holy Supper. . . ."

There are quite a number of other passages that point in that direction.

III. We often find Swedenborg accused of rejecting a large portion of the Bible. All such ideas will be found to be utterly groundless when we examine the subject. In the A. C., 10,325, and the N. J. D., 266, we find that he gives us a list of the Books containing the internal sense, or the Word. In T. C. R., in the chapter devoted to the Sacred Scriptures he quotes a great many passages from the different books containing this internal sense, and not from any not contained in the list mentioned. But all through the remainder of T. C. R. he quotes freely and approvingly from the other books such as Job, The Acts of the Apostles, and the different Epistles. Thus any one can see that he did not reject those writings, but used them continually to enforce his arguments.

IV. It is worthy of mention that in n. 792 (T. C. R.) and following, he re-endorses his work entitled "Heaven and Hell," and then closes the book with numerous descriptions of individuals, nations, and classes of people as they appear in the world of spirits. This he tells us (n. 795), is in lieu of a Coronis to this work.

V. In n. 73 of the "Last Judgment," published by Swedenborg in 1758, he says,—

"For all things in the Heavens and in the Hells are now reduced to order."

In the Continuation of the L. J., published in 1763, nothing new appears directly on that point. In A. R., published in 1766, n. 274, he says,—

"And as the Last Judgment is executed for the purpose of reducing to order all things in the Heavens, and by the Heavens in the earths, this also is signified."

But in T. C. R., published in 1771, he says, n. 123,—

"Fourth, How the Lord afterwards reduced to order all (things) both in Heaven and in Hell, has not as yet been described by me, since the reduction of the Heavens and the Hells to order has continued from the day of the Last Judgment to the present time, and still continues; nevertheless, after this book is published, if desired, it shall be made known."

Swedenborg departed this life soon after. There can be no doubt that the development of Swedenborg's spiritual sight was gradual, and that all his earlier observations, including also those recorded in his posthumous works, though reliable, should be carefully viewed in the light of his more matured experiences, certified by the fact of being published by himself.

The ordering of the spiritual world by the Lord is probably continuing to the present time, judging from what is said in the chapter on Equilibrium, in H. H.

It would be extremely interesting to know what relation all or any of these circumstances bear to the political, moral, and religious changes on our globe since the day of our enlightened author.

OMISSION IN "DOCTRINE OF FAITH."

BRIDGEWATER, MASS., March 5, 1887.

MR. EDITOR: In the NEW-JERUSALEM MAGAZINE for March, which came to-day, the "Swedenborg Studies" tell of an omission in the Rotch edition of "Doctrine of Faith."

My own copy of the Rotch edition does not show this omission; but the little reprint that is used in our Sunday schools does show it. I am afraid that there still are copies of the first edition of the Rotch translation in circulation, and that it had the omission that is complained of. The first edition had several omissions. I had hoped that all the copies of that edition had been called in and made perfect. Let me tell about it.

In the autumn of 1878, I was forced to give up my practice in Salem; overwork had caused some measure of paralysis. I then sought a quiet home in Bridgewater.

After I had rested a little while, I was invited by the Rotch Trustees to translate the "Four Doctrines." I did not know that I was so unfit to work. I began to work too soon, and suffered

from so doing. I am of the opinion that some of the best work that I have ever done may be found in the translation that I then made; but it was not all good.

By a strange mischance, some pages of my manuscript were misplaced or lost, and their absence was not detected until the work had been printed and bound, and a very few copies sent out. A friend, when writing a review of the new translation, detected some of the omissions; I found others. I at once notified the officers of the Convention's Board of Publications, and asked that no more copies should be sent out till they had been made perfect.

As soon as I could gain leave from the Trustees, I substituted, at my own expense, new and perfect plates for all that were imperfect. Then I applied to the Board of Publications for an estimate of the cost of making perfect the whole edition that had been printed, including rebinding; and the expenses of this work I defrayed.

Thus I did what I could to repair the deficiencies of my work; deficiencies that resulted from my ill-health, and which added to it.

SAMUEL H. WORCESTER.

"FROM THE EAST."

A CORRESPONDENT asks: —

"What explanation can be given of the discrepancy between the Scripture text and Swedenborg in his rendering of and commentary on GEN. xiii. 11, in A. C., 1591 and 1593? In point of fact, Lot journeyed not from but towards the east in going from Bethel to Sodom as our translation has it."

The Hebrew "from the east," after verbs of motion, means eastward. If one were parting with a friend, he would go with him to the side of the city or of the hill from which he was to depart; and, if he went from the east, he would go eastward. The literal idiom is, no doubt, necessary to the spiritual sense.

MOLTEN, NOT GRAVEN.

IN A. C., 8215, the translators have rendered *fusile* by "graven." But the reference is to the lavers which were molten, and A. C., 10,406, very fully distinguishes things graven (*sculptilia*) from things molten (*fusilia*). This "graven" in A. C., 8215, will be changed in the revision to "molten."

BOOK NOTICES.

THE SELF-REVELATION OF GOD. By SAMUEL HARRIS, D. D., LL.D. New York: Charles Scribner's Sons. 1887. pp. 570. $3.50.

By giving to the world the lectures which he has delivered at Yale Theological Seminary, Professor Harris has produced a remarkable book, in which the publishers have shown their usual skill. Indeed, the Scribners seem to excel in the manner in which they print books for older and younger students. This book contains a continuous discussion of its subject, beginning with the revelation of God in consciousness; then taking up the revelation of God in the universe as the Absolute Being, and also as a Personal Spirit; and lastly, dwelling upon the revelation of God in the Christ. It will be noticed at once that this is transcendental ground, but Dr. Harris insists that the consciousness contains the knowledge of God as the object of faith. He declares that when we ask the question, Is there a God? we show that we have before the mind some conception of Him, and he holds that heathen religions go to prove this fundamental idea. Here we should modestly take issue with the learned author if he means to assert that depraved minds naturally know God, and if he means to assert that by such minds a written revelation is not needed. It must be confessed that to Dr. Harris the written Word is only a subordinate form of revelation, and here he errs from not understanding its depth of meaning. Thus he says: —

"If we get out of the Bible a system of truth as to God and His relations to man, we must do it as an astronomer gets a system of astronomy from the heavenly bodies, as a botanist gets a system of botany from the plants, as a statesman gets a system of political administration from the history of man. The facts are in the heavens, in the plants, in the history of man; the science is found by human observation and thought. It is only in an analogous way that we get our theology by studying the facts of God's historical action in redemption recorded in the Bible."

This is the same as to say that there being nothing in the Bible but its letter, and that letter being obviously defective, the idea of inspiration must be given up as a "mediæval conception of it as a book of ready-made doctrines and precepts." Yale and Andover

seem to be one in this respect of depreciating the Word from not seeing its inspiration.

Frankness, grace of diction, and love of truth are apparent everywhere. There is not a tinge of Calvinism, and no respect for it.

"We hear much nowadays of a 'new movement in theology.' Such a movement is healthy, if it is toward the synthesis of the experiential, the historical, and the rational in the knowledge of God; if it is from the abstract to the concrete, from the speculative to the historical, from the dead to the living, from sticking in the letter to the strong grasp of reality; if it is from dogmatism and rationalism to the 'God in Christ reconciling the world unto Himself,' recognized as the centre of all theology, known in experience so that men 'acquaint themselves with Him and are at peace,' preached by those who know Him and who testify 'what God has done for their souls;' if it is from an emotional, one-sided, self-coddling other-worldliness to a recognition of Christ's kingdom advancing on earth, and the hearty consecration of ourselves as 'laborers together with God' to the work of transforming human society into it."

We wish that we had space for more such ringing passages, especially for some in which the future glory and power of advancing Christianity is pictured. Dr. Harris expects no end of the physical world, but he does expect that Christianity will become the religion of all nations, "brightening and expanding as the ages roll on."

THE BIBLE AND THE AGE. By CUTHBERT COLLINGWOOD. London: T. Fisher Unwin.

THIS most pains-taking book is an elaborate attempt to present the New-Church doctrine of the Scriptures upon the basis of reason, and not at all of revelation. No mention is made of Swedenborg, or of the revelation given through him; but the science of correspondences, and the application of that science to the interpretation of the Scriptures, are presented as the result of philosophical reasoning. It is ably and patiently done, and may bring to many in the educated world addressed a train of clearer and more useful thought than they are accustomed to meet. At the same time, to simpler minds, not unwilling to accept a new revelation, the first chapters of Swedenborg's "Arcana Cœlestia" teach the same things both more clearly and more convincingly.

The first important chapter treats of the philosophy of creation, and shows, in an interesting manner, that as the spiritual elements in a man, his affections and thoughts, in order that they may communicate themselves to another, bring themselves out from the

spiritual world into natural words, letters, and actions, from which the spiritual soul is again unfolded by another man, so the Divine Creator expresses His Divine and heavenly thoughts and affections in His natural creation, from which they may again be read by a mind formed in the image of the Creator's, and fitted to receive and apprehend, in its degree, the same thought and affection. The elaboration and illustration of this idea form, to our mind, the most interesting part of the book ; and probably this is the part that will be most generally accepted by its readers.

The doctrine of the correspondence of the spiritual elements and their natural expressions is deduced from this general principle, and then is applied to the interpretation of the first chapters of Genesis ; and to most readers it is probable that so much will here seem to be assumed and not proven that the force of the argument will be lost.

There follows an account of the Jewish Church, with its personal perverseness and its merely representative character as a Church, illustrating by contrast the almost equal perversity of modern criticism, which deduces the revelation embodied in the history of the Jewish nation from the spiritual growth of the nation itself. And there are also interesting chapters upon miracles, the meaning of the sacrifices, the four Gospels, and the authority of the Bible as an Inspired Record, in which last it is shown that the Epistles, though written under the influence of the Holy Spirit, are not inspired in the same correspondential sense as other portions of the Scriptures.

The Aztecs. From the French of Lucian Biart. Translated by J. L. Garner. Chicago : A. C. McClurg & Co. 1887. pp. 343. $2.00.

This is one of the important books of the year, for it collects, in a convenient summary, all that is known of the ancient inhabitants of Mexico. M. Biart does not deal in theory, and takes little interest in the idea that the Aztecs had an Asiatic origin. He admits that the calendar resembles "both the Egyptian and Asiatic calendars," but he does not believe that there is any connection. The Aztec word for God is "Teotl," which closely resembles the Greek "Theos," but, according to our author, this is "merely a curious coincidence from which no inference can be drawn." He gives a very interesting view of their traditions : —

"The Aztecs preserved traditions regarding the creation of the world, a universal flood, the confusion of tongues, and the dispersion of men over the surface of the globe; facts represented in a great number of their hieroglyphic paintings. They related that the first inhabitants of the earth having been drowned by incessant rains, a single man, named Coxcox, and a woman, named Teocipatli, had been able, like Noah, to save themselves in a boat, and that they had landed near the mountain of Colhuacan."

We quote a prayer, which sounds strangely when we remember how many deities were worshipped, all of them with most cruel rites: —

"Mighty God, Thou who gavest me life and whose slave I am, grant me the supreme grace of giving me meat and drink; grant me the enjoyment of Thy clemency, that it may support me in my labors and wants. Have pity on me who live sad, poor, and abandoned, and, since I serve Thee by sweeping Thy temple, open to me the hands of Thy mercy."

M. Biart cannot trace the history beyond about A. D. 1100, but surely this will yet be done.

His accounts of rites, laws, trades, arts, and customs are clearly given, and everything is vividly presented.

The Temple of Humanity, and Other Sermons. By H. N. Grimley, M. A. Published by Kegan Paul, Trench, & Co., London.

This is a volume of sermons by a clergyman of the Church of England, very full of a broad Christian spirit, and of the light of the New Age. The doctrines of the spiritual body within the natural, of the spiritual world within and giving life to the natural, of the personal unity of God in Christ, are here plainly taught and illustrated; and the sermons abound in useful teachings of practical Christian life. There are some truths which are not clearly presented; as, for instance, regarding the character of "hell fire," which the author considers as the remorseful thoughts of the wicked on account of their evil lives, and as in its effects a purifying fire; also regarding the inspiration of the Word, which is taught, indeed, but with no recognition of a spiritual sense, and no discrimination among the books of the Bible in this respect. And also, as might be expected, there is a want of clear thought concerning the glorification of the Lord's Humanity, although the idea of Divine Humanity is distinctly recognized. Still, the book is pleasant and profitable reading, to one who loves to see the dawning light everywhere, and to gather its varied practical lessons. Many earnest minds will be helped by it a long way in the right direction.

Zoroaster. By F. Marion Crawford. London & New York: Macmillan & Co. 1885. pp. 269. $1.50.

A story of "Shurhan the palace," and a nobly executed conception. Darius, in the strength of his mastery over his empire, his queen Atossa in her intrigues, Zoroaster the faithful soldier at first and true priest afterwards, and the Hebrew princess Nehushta are the characters of prominence. Daniel the prophet enters into the opening portion, which finely describes Belshazzar's Feast. The plot turns upon the wiles of the beautiful but heartless Atossa, who succeeds in separating Zoroaster and Nehushta, who love each other, so that the former goes forth into exile and the latter becomes the wife of Darius and the prey of Atossa's hatred. The moral triumph of the two over the queen, who obtains their death by conspiracy against the empire, is the culmination of the story. The book is a masterly delineation of the empire of Darius and of his court. It makes a lasting impression. The paper and type are worthy of the magnificent subject.

BOOKS RECEIVED.

Some of the books mentioned here will receive fuller notice in a later number: —

The Provinces of the Roman Empire, from Caesar to Diocletian. By Theodor Mommsen. New York: Charles Scribner's Sons. 1887.

Creed and Character. Sermons by the Rev. H. S. Holland, M. A., Canon of St. Paul's. New York: Charles Scribner's Sons. 1887. Price $1.50.

The Ages Before Moses: A Series of Lectures on the Book of Genesis. By John Monro Gibson, D. D. New York: Anson D. F. Randolph & Co. Price by mail 85 cents.

Masters of the Situation, or Some Secrets of Success and Power. By William James Tilley, B. D. Chicago; S. C. Griggs & Co. 1887. Price $1.25.

Dr. Channing's Note-Book. Passages from the Unpublished Manuscripts of William Ellery Channing. Selected by his granddaughter, Grace Ellery Channing. Boston and New York: Houghton, Mifflin & Co. 1887. Price $1.00.

THE NEW CHURCH.

BECAUSE OF UNBELIEF.

It seems to us plain that there is not so much public scoffing at religion as there was once. Perhaps the blatant and mercenary attacks made by Colonel Ingersoll have excited a common sense of shame that a man should trade upon his ability to deride what is held sacred by many. But there appears to be at any rate among unbelievers a feeling that those who build the churches have the public good at heart, and a willingness to have the Sabbath respected.

Three obstacles stand in the way of such a general development of respect, and these are the irrationality of some beliefs, the feebleness of some ministers, and the hypocrisy of some members. Even here, however, we note with many unbelievers a disposition to overlook faults. For they do not fail to notice that a modification of belief is going on which gradually retires from view those tenets which were most objectionable to good sense, so that it has become difficult to take directly from a preacher's lips words which inspire public scorn, when held up in the light of sound reasoning. This modification of belief and greater caution in utterance have undoubtedly lessened the habit of scoffing and deriding.

The mental and moral feebleness of ministers is still noticeable, however. There are still ministers who, as the phrase goes, give themselves away. Over-nicety in dress is noticeable. Effeminacy can be seen at a glance. A weak way of looking at affairs, which comes of judging where one knows nothing, is still to be seen. In a small town two ministers were settled at about the same time, and made their installation addresses. One especially requested that the ladies would not invite him to tea and expect him to eat hot biscuits, and the other made the request that the people would not come to him to disturb him at his studies. It is unnecessary to add that neither succeeded in his work, and that these and similar remarks, when spread abroad, were received by many with contempt. Still there was a disposition to apologize for them as inexperienced and likely to learn better.

Hypocrisy has unquestionably declined. But it has by no means disappeared. The defaulters are not mainly from the scoffers. The largest breaches of trust are made by those who are in the churches, and who, it is afterwards seen, must have listened year after year wholly unmoved to preaching which was intended for reproof and correction. The intense regret which is felt by his fellow-members when such a man at last displays his long-continued unworthiness reminds one of the scene beneath the Mount of Transfiguration when the disappointed disciples saw their inability to cure the lunatic child.

To their question, "Why could not we cast him out?" the Lord gave an answer which is of universal efficacy, "Because of your unbelief."

Does not this describe the case? Does it not account for the evidences of inefficiency on the part of ministers and rites? This minister, so careful of dress, so fond of admiration, so contented in his position,—is not his lack one of belief in the importance of his calling, in the need of regeneration, in the Lord the Saviour? And this church, lamenting the defection of a leader whose heartlessness it little suspected,—must it not blame its unbelief?

What power to save through faith is there in a fine building, a cultured choir singing unintelligible songs, a minister whose chief gift is in his elocution? And impotence here bears dreadful fruit.

We confess that we cannot overcome our surprise and regret at the remarks we often hear from ministers of some note and responsibility as we meet with them in public places. We cannot get on with what is unworthy whether it be on Monday morning or Saturday night.

And the preaching is full of one kind of unbelief, that is, of substitutes for true faith. Opinions are canvassed in the pulpit, biography is preached, philosophy is treated of, but nothing of this strengthens the bond between the Lord and men, and it is perfectly possible for a man to listen to such preaching for twenty years and be a hypocrite all the time, never moved, never converted.

"Because of your unbelief!" There is no other answer to be made. Belief in apostolic succession or in the efficacy of culture are unbelief in the Lord the Saviour, and must bear fruit of disappointment. The remedy is true faith, even as a grain of mustard seed, but it must be faith in the Lord and not in human things.

AT SWEDENBORG'S GRAVE.

When we hold in love and honor one who has lived in the past, it is helpful to visit the scenes of his earthly life and labors, and also to go to his grave and there reflect upon that life at its closing when the last duty had been performed. The desire to see the scenes of Swedenborg's life and work takes one not only to Stockholm, but to London, for here he came to print the "Arcana," and here he came near the close of his life on earth. The New-Churchman who thanks the Lord for the work which He committed to Swedenborg of unfolding the Holy Word and publishing the doctrines of the new era of Christianity, must also love the gentle, faithful man who did the Lord's work as required of him, bearing obloquy for the truth's sake.

We had seen, at the rooms on Bloomsbury Street, the table and the walking-stick there preserved; but we could not leave London, on our way to the Holy Land, till we had found the Swedes' Church in Radcliffe Highway. We went thither from magnificent St. Paul's, with its monuments of the great, where we had listened to the fine music which rises like incense to the lofty dome, and we carried the sphere of the place, as it were, through Cannon Street and Great-Tower Street past that sad monument, the Tower, — sad because it commemorates the time when might made right.

But now we lost all thought of the sublime as we threaded our way through Smithfield, where sailors blocked the street. So on in terrible nastiness through St. George's Street till we were discouraged. I stepped into a bar-room, the only public room in view, and asked for Radcliffe Highway. "This is it," was the answer. "This it?" "Yes, it begins about here." We went on, but fortunately soon found one clean man, of whom we inquired for the Swedes' Church. "Right through here," he said, pointing to a narrow alley. Through it we went among the "mews," and suddenly we were in a quiet and respectable square, Prince's Square, in the centre of which stood a small but substantial church, "erected 1728," having, as usual, burial stones standing about it.

We went to the house of the missionary in charge, and were asked to wait till he returned. We went into a reading-room, as it seemed to be, and had our first lesson in Swedish, studying Scripture texts on the walls. After a long wait, he came, an honest, friendly man, saying suddenly, "I have just buried my son, my

last boy of five; all are gone; he was good, he was very good." We found that we had come upon him at a tender time indeed.

He took us to the church. We entered under a gallery into a small, square room, having about twelve pews on each side, a curved altar platform in front, and a raised platform on one side. All was as plain as could be, yet it was neat and very homelike.

On the south wall, in the middle, is a memorial tablet to Swedenborg, placed there in 1857. His body lies in a vault beneath the altar, reached by removing two stones in the floor. They had twice been opened during this missionary's term, and he had seen this coffin on the north side of the crypt.

He gave me a pamphlet containing an essay in Swedish, written on Swedenborg by a minister of the Church. Upon my giving him a slight remuneration, he raised his hat and patted me on the shoulder. Poor man, he could not speak. Bereft of five sons! But the wonder is that any one can grow up in this old and noisome section of the city.

In due time, I hope that these remains will be taken back to Sweden, and laid beneath a suitable church. Meanwhile they rest well, for the spirit passed more than a hundred years ago to its home, where there is no more death. How peacefully he died that knew death had no sting, and how his modest personality seemed ready to have the body's resting-place made in this little nook, where no choir of St. Paul's, but Swedish sailors, raise the psalm!

London, Eng. THEODORE F. WRIGHT.

MASSACHUSETTS SABBATH-SCHOOL CONFERENCE.

THE meeting of the Conference on the 22d of February was rendered especially interesting by the excellent reports of the various committees, and by the able addresses which were presented for its consideration. The reports of the schools were not so full as usual, but showed that there is a constant endeavor to improve their work, broaden their influence, and make it more deeply felt.

The Committee on Modes of Instruction made its report through Mr. Benjamin Worcester, who offered many valuable suggestions on the methods of teaching the young, and pictured, in a most beautiful and touching manner, the way in which children are encouraged to follow the path of life in the Lord's heavenly kingdom. We are glad to have the opportunity of publishing this report in the present number of this MAGAZINE.

A committee appointed last year to prepare a report on the best time and manner of celebrating the Christmas festival in the New-Church Sabbath schools, through Rev. J. K. Smyth, gave the general outlines of a plan which may be useful in bringing about a more uniform observance of that joyous season, and was listened to with pleasure and profit by those who have found difficulty in providing entertaining and at the same time suitable exercises commemorative of the Lord's birthday.

The Rev. James Reed's address, which will also be found in this MAGAZINE, occasioned considerable discussion on the pressing need of competent Sabbath-school teachers. It is a lack which all who are actively engaged in Sabbath-school work must reluctantly recognize. There seems to be, among the young people upon whom devolves the duty of teaching, a shrinking from it and a diffidence in regard to their abilities, arising from a too keen realization of their meagre knowledge of the doctrines of the Church. We need more of the old-fashioned, earnest, strong love of the doctrines which characterized the first readers. The spirit of the discussion was that the teacher should always keep in view the fact that the end and aim of the instruction ought to be the leading of the children toward a good life, and that all other things were simply means to this end. A committee was appointed to report at the next meeting of the Conference on the question of the preparation of competent Sabbath-school teachers.

We missed several of the ministers who are generally at the Conference, and from whom we often receive useful and encouraging suggestions in its line of work. The Conference has taken a good step in having its more important reports and the address published in some one of the Church periodicals.

Collation was nicely served, as usual, by young people from the Boston Society, and formed a pleasant intermission between the morning and afternoon sessions, which were well attended, considering the inclement weather. Mr. John T. Prince, of Waltham, presided at the meeting, and Mr. John Daboll, of Providence, was Secretary.

THE RELIGIOUS WORLD.

NOVEL DEDICATION.

In Chicago, All Souls' Unitarian Church was lately dedicated by the following service framed according to the "ethical" idea:—

"*Minister.*—Let us dedicate this house to the reverent search for truth. May its doors be ever open to truth-seekers, and to its pulpit may truth-tellers be ever welcome.

"*People.*—To the service of the truth that maketh free we dedicate this house.

"*Minister.*—Let us dedicate this house to the religion of righteousness. May it a be a guide to the erring, a strength in hours of temptation, and a light to those who sit in darkness.

"*People.*—To that service of righteousness which createth clean hearts and giveth the beauty of holiness we dedicate this house.

"*Minister.*—Let us dedicate this house to the religion of love. Here let no man be stranger. Here may the new commandment which Jesus gave never grow old,—'Love one another.'

"*People.*—To the fellowship of hearts, the gospel of universal brotherhood, and to the bearing of one another's burdens, we dedicate this building as our church home, and name it All Souls' Church.

"*Minister.*—To the memory of dear ones, to the defenders of the Nation's righteousness, to the prophet-souls of all ages, to Him who died upon the cross in love to God and love to man, let us dedicate our house.

"*People.*—To the sanctity of home ties, to the honoring of our country, to an ever-growing Christianity, and to the cause of universal religion, we dedicate this house.

"*Minister.*—Let us dedicate this house to worship. Here may that Presence be sought, found, and felt, who is above all and through all and in us all, and may the great Name be here spoken,—God, our Heavenly Father.

"*People.*—To reverence, thanksgiving, and praise we dedicate this house. And to God be the kingdom, the power, and the glory forever and ever. Amen.

"*Minister.*—Here may little children be led into the ways of wisdom and the paths of peace. Here may the mature be reminded of those things that endure. And hither may the aged turn their steps to find the rest of God. Here may babes be brought to their consecration. Here may marriage vows be sanctified. And here may the shadows of death be lifted.

"*People.*—'Suffer the little ones to come unto Me, for of such is the kingdom of heaven.'

"'God setteth the solitary in families.'

"'The things which are seen are temporal, but the things which are not seen are eternal.'

"And the grave shall have no power, for 'death is swallowed up in victory.'

"*All.*—Father, sanctify this house, that it may be to us and our children's children a house of God, a gate of heaven.

"Establish, O Lord, the work of our hands; yea, the work of our hands establish thou it. Amen."

Dedicatory prayer and a hymn followed the reading, and the benediction was pronounced.

GENTILES AFTER DEATH.

In the posthumous treatise concerning the "Last Judgment," Swedenborg gives the following account of some Gentiles who had not known the Lord during their life in the world, or, rather, who had been incorrectly informed about Him. It illustrates the manner in which such persons are made to feel their need of Him, and then are instructed; and possibly the lesson is applicable to others, who would not readily admit that they are Gentiles, but still hold the same Gentile view of the Lord:—

"I was afterwards led beyond the Mohammedans to certain Gentiles who were in the eastern quarter, with whom it was granted me to speak. They said that they were sad because the Divine did not appear to them, when yet they thought of the Divine, and talked about It; wherefore if there were a God they prayed that He would send to them some who would instruct them; but that they had long expected this in vain. They lamented that perhaps He had deserted them, and that thus they did not see but that they would perish. But then I heard angels speaking with them from heaven, teaching them that God could not manifest Himself to them because they were not willing to believe that God had been born a man in the world, or had assumed humanity; and that before they believe this, God cannot be manifested to them, and cannot teach them, because this is the chief thing of all revelation.

"They said that they believed indeed that God is Man, but that they could not comprehend that He had been born a man in the world. But it was replied that He was not born a man like another man, since not from a human father; but from Jehovah the Father, and by a virgin, and that thus He was not like another man. For the soul of a man from a human father is a recipient of life; but the soul of the Lord from Jehovah the Father, was Life Itself, which gives life to all. And the difference is as between human and Divine, between finite and Infinite, or between the created and the Uncreate. And because He was such as to His soul, it could not be otherwise than that the body should become like the soul, after He rejected that of the body which he took from the mother; and therefore He rose as to the whole body, nor did He leave anything of it in the sepulchre, as takes place with every other man, who rises with his spirit only, and never with his material body. It was also said that the Divine Itself, as it is in Itself, because it is Infinite, could not do otherwise than reject the finite which was from the mother, and put on the Infinite from the Father, thus the Divine.

"They said that they had not known but that He was like another man, from a human father, and had also died in the same way, and afterwards had been received by men as God; but now they knew that the Lord was not such a man as others are. After they received these things, they were divided, and those who received the faith were instructed by angels concerning other things of faith and love."

DOGMA DETHRONED.

PROF. B. P. BOWNE of Boston University is known to wield a trenchant pen. He has lately printed in the New-York *Independent* a few thoughts as to the facts of religion and the theological opinions which have been substituted therefor. We make an extract:—

"One cannot well read the New Testament without finding the doctrine that a great work of love was wrought by Christ for the salvation of men. Forgiveness, peace with God, the growth of the Divine life in the soul, and eternal life, are connected with that work as their ground. Here is a great fact or doctrine which the Church has steadfastly taught and maintained. But beyond this is a set of theories about the fact. The New Testament gives no theory of the fact except in figures which are taken from the Roman law and the social and religious customs of the time, and which are seen to be figures because of their mutual inconsistency, or because they become absurd when taken literally. With the New-Testament writers the fact was the main thing. God had so loved the world. In an act of mysterious love and self-sacrifice Christ had wrought out a great salvation. Now the Spirit and the Bride say come; and whosoever will, let him take of the water of life. But what a world-wide difference there is between this fact and the theological theories about it. We have a satisfaction of justice, an imputation of righteousness, a regard for the exigencies of government, a mode of influence, and even a bargaining with the devil. But when we take these views literally, we find them either totally unconstruable or so embarassing in their implications as to break down through their inconsistency with other parts of the system. By this time the theory of the fact has displaced the fact itself; and instead of a truth unspeakably great and precious, we have a set of formulas which are highly artificial and often worse than barren."

FRENCH ATHEISM LESSENING.

DR. G. DE PRESSENSE thus speaks of atheism in France:—

"In the first place, in the domain of science and philosophy it seems to us to have lost ground. A great impression has been produced by the earnest and logical protests of such men as Virchow against the theories of the materialistic evolutionists, who argue that man has no higher origin than the brutes, and deny any intelligent First Cause in creation. It has been recognized by many that it does not come within the competence of natural science to build up an anti-theistic philosophy, and this is a great point gained; for, if it is once admitted that natural science deals only with the phenomenal, it follows that other methods must be

employed for that which lies beyond it, in the proper sphere, namely, of the conscience and the heart.

"If we turn now from scientific to popular atheism, as we meet with it among the working classes of our great cities, we shall find that it is largely based upon ignorance and misconception, and is but rarely a matter of real conviction. Our working classes have unhappily learned to know religion only through a very false medium. With them Christianity is always associated with Catholicism in its most obnoxious aspect, as the sworn foe of the Republic and of all their liberal and social aspirations. Incapable of distinguishing between the Gospel and the outward forms in which they are accustomed to see it presented, they too often imagine that the God of Christianity is like the idol of the Ultramontanes. Hence, they are utterly amazed and often sympathetic when, in our Home-Mission services, God is brought before them in His true character as the God of holiness, of love, and of liberty.

"A time of reaction against atheism is certainly at hand. Among the tokens of its coming we note the Anti-Atheist League, lately founded by a band of young students."

THE IMPERISHABLE WORD.

Rev. Theodore L. Cuyler has a fine paragraph in an article in the New-York *Independent*, which he wrote on returning from a vacation: —

"Last Sabbath, when I opened my pulpit Bible and gave my first discourse to my reassembled flock, I was simply drawing out of God's own well, which 'is very deep.' The insane attempts which have been made by all manner of Philistines, from Porphyry to Ingersoll, to destroy this Divine well-head of precious truth have been as unavailing as an attempt to undermine Gibraltar. Every fresh attempt proves former failures. God's Word has been well likened to that rock which a ship-of-war fired at all night, mistaking it for an enemy, but could not provoke it to answer nor succeed in sinking it."

THE SPIRITUAL ELEMENT IN MODERN LITERATURE.

In an excellent paper on this subject, printed in the *Andover Review*, Mr. H. W. Mabie points out the progress which literature has made as regards its containing what is spiritual. He says: —

"In the seventeenth century, we shall look in vain for a representation of life as a possible fellowship with the Divine Spirit, and as everywhere under the control of spiritual laws and forces. We shall not find it even in Milton. Nor shall we find it in Dryden."

He cites for his evidence, on the other hand, Wordsworth, Bryant, Emerson, and the Brownings, and says in conclusion,—

"Every natural law has its spiritual side, and every natural process its spiritual analogue. The discovery of the natural precedes the revelation of the spiritual. But the two are inseparable. They move together by the law which makes

universal life a harmony. The scientific movement of the time is a splendid prophecy of a spiritual *renaissance* which shall give us a new comprehension of the glory of the universe."

THE RELIGIOUS PRESS ON THE NEW CHURCH AND SWEDENBORG.

THE religious papers have lately contained many severe articles in regard to the New Church, most of them called out by a production which really was intended to turn people away from New-Church organizations, but, curiously enough, was taken to be a Jesuitical effort to lead them in. Most of the papers exhibit the talent for misunderstanding and misstating everything relating to the New Church, with which we have become so familiar.

In marked and grateful contrast with all this, is an article on Emanuel Swedenborg, as a "Leader of thought in the Modern Church," by Dr. Reuen Thomas, published in a recent number of the *Christian Union*. Dr. Thomas does not profess to have solved the "enigma," as he calls Swedenborg; but he is determined not to be misled by any second-hand misunderstandings of him, and is not afraid to tell how much he finds in him that is "undeniably good and great." To say so much that is fair and friendly requires courage in our days.

THE MIND CURE.

A LEADING article in the *Andover Review* for March, by Rev. John H. Denison, of Williams College, treats of "The Mind Cure: Its Philosophy and Limitations." The paper closes as follows: —

"To sum up this article, the extravagant expectations of the mind cure as well as of the faith cure will probably lead to disappointment. The poor philosophy and the poor theology, and especially the Buddhism, will have to go to the wall. There is no room for Buddhism in the civilized world of to-day. Any system that ignores the physical constitution of things, or minimizes God's objective personality or sovereignty, must at times come into violent collision with fact. That might do out in India, but it will be noticed here and brought to grief. On the other hand, that the human mind is a mighty agent whose curative and dynamic powers have been grossly underestimated, and that great things may be expected of it when, with a recognition of its limitations, it is made to take its place among physical agencies, as a correlated force,— this at least appears to be true."

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